

The Chinese Recorder and Missionary Journal.

VOL. XXXVIII.

JULY, 1907.

NO. 7.

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The late Rev. Young J. Allen, D.D., LL.D.	Frontispiece
St. Mary's Hall, A. C. M., Shanghai, China	Facing p. 386

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Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBETH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

I prescribe
VALENTINE'S
MEAT-JUICE daily,
and like it better
than any preparation
of the sort I
have ever used.—J.
MARION SIMS, M.D.

GEORGE H. EL-
LIOTT, M. R. C. S.,
in the *British Med-
ical Journal*, De-
cember 15th, 1883,
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
VALENTINE'S MEAT-
JUICE."

Washington, D.C.

I have used large-
ly VALENTINE'S
MEAT-JUICE and
consider it the best



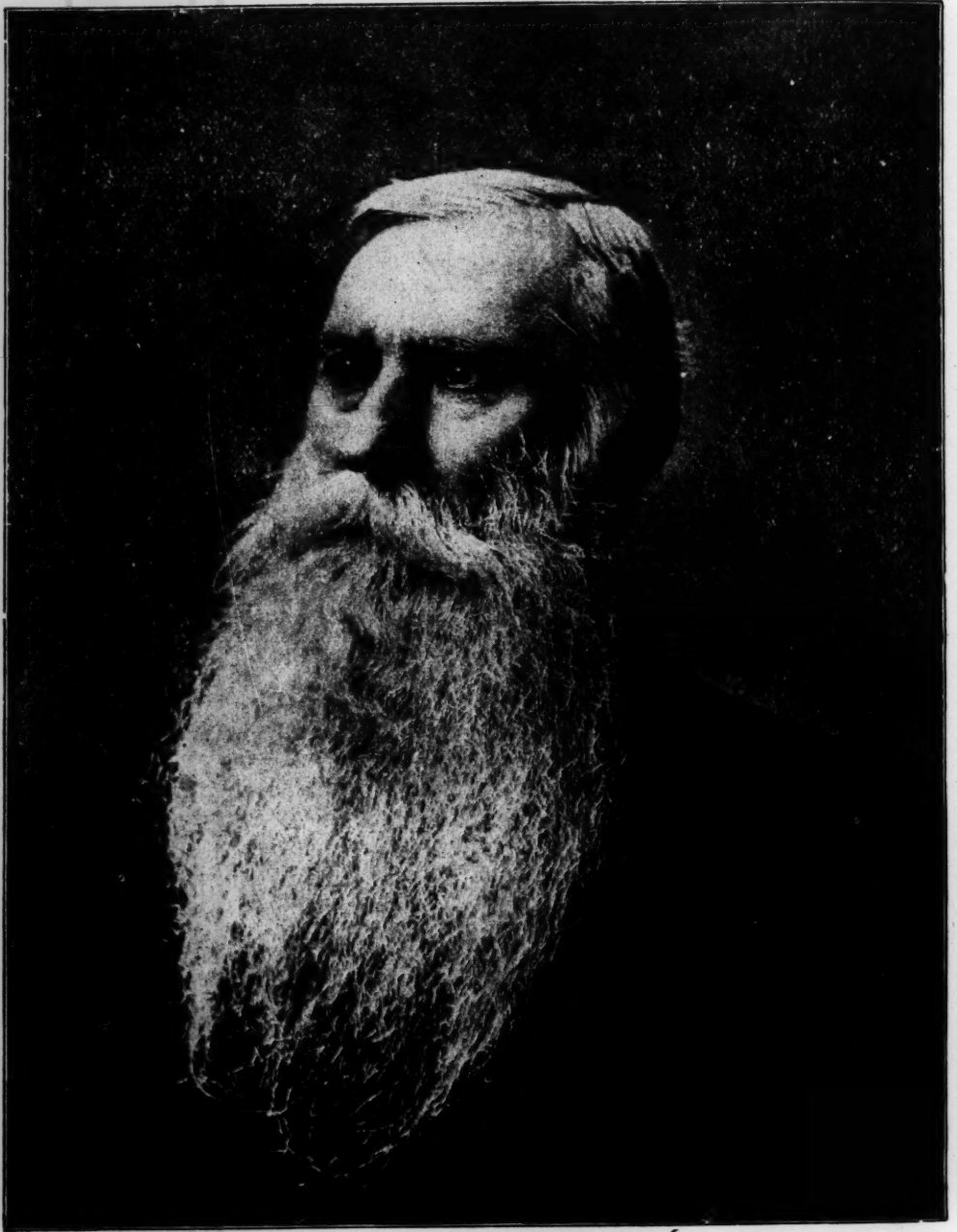
of these(meat)preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT RHYBURN, M.D.

INTERNATIONAL EXHIBITION.
1876.

REPORT ON AWARDS.

"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."





THE LATE REV. YOUNG J. ALLEN, D.D., LL.D.

(See *In Memoriam*, p. 376.)

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The Lesser Unity.*

BY REV. GEORGE A. CLAYTON, W. M. S.

OUR Saviour Jesus Christ, when He prayed His great high-priestly prayer for His disciples in all ages, uttered the oft-quoted petitions for Christian unity, "That they may all be one . . . that the world may know that Thou didst send Me." These words remind us of both the importance and the evidential value of Christian union. Concerning this greater unity—this unity in purpose and aim of all the various flocks of Christ's sheep—we have heard so much of late that it needs not our attention now.

The Apostle Paul in the first four verses of the second chapter of his epistle to the Philippians dwells upon the importance of what may be called the lesser unity—less, not in importance, nor in evidential value, but in the scope of its operations. As Bishop Moule says: "On the whole, St. Paul was full of thankful and happy thoughts about the Philippian Christians. Theirs was no lukewarm religion; it abounded in practical benevolence, animated by love to Christ, and it was evidently ready for joyful witness to the Lord, in face of opposition and even of persecution. But there was a tendency towards dissension in the church, a tendency which, all through the Epistle, betrays its presence by the stress which the Apostle everywhere lays upon holy unity." And it is about this lesser unity, this conquest of the tendency to live at peace with workers in other churches while being in discord with co-workers in one's own church that I feel led to speak now.

* Delivered at the Kuling Convention, 1906, and published by request.

And we first notice that this unity is not always—one might almost say, not usually—the first grace acquired in the Christian life. The very men to whom this letter was sent, were fired with the martyr spirit; to them it had been granted as a privilege in behalf of Christ, not only to believe on His name, but also to suffer in His behalf. They were also men of prayer. "I know that this shall turn to my salvation through your supplication." They were also liberal and kindly to the Apostle. "No church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again to my need."

And yet they had not acquired the grace to live at peace among themselves. In this way they were not unlike the Corinthian church, for that church abounded in knowledge, but its members were sadly defective in charity and unity. Why, that very chapter whose depths of meaning Henry Drummond taught us to fathom, is proof of what I am saying—that we often acquire many Christian graces before we acquire the grace to live at peace with the household of faith. For, as St. Paul says, we may be able to speak with the tongues of men and angels, we may have the gift of prophecy and know all knowledge, we may bestow all our goods to feed the poor, and even go so far in devotion to Christ as to give our bodies to be burned—and yet be impatient and envious and puffed up and self-seeking and so easily provoked that we are to our fellow-workers as tinder to sparks.

Brethren and sisters, I put it to you whether it is not a painful fact in our Christian experience that, even when we are firm in the faith and steadfast in hope, it is not always easy to manifest the greatest of all Christian graces, the patience of love? It will not then be unprofitable, in the middle of this week of special thought and prayer concerning the deep things of God, to meditate on the three thoughts concerning unity which lie manifest before us in the text and which may be indicated in three words—motives, methods, manifestations.

The motive which should prompt us to this union is a four-fold one consisting of our two deepest experiences as Christians and our two noblest impulses as men, "If there is any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions."

Concerning the first of the four no small diversity of opinion exists among scholars, for it seems just as legitimate to

translate the original "if there be any exhortation in Christ" as to translate "if there be any comfort in Christ." Either translation gives clear sense. If, says the Apostle, you feel that there is anything in the teaching of Christ to move you, if you feel that Christ has power to persuade your heart and direct your mind, that when temptation comes you find guidance in His exhortations, or if, to use the other rendering, you feel that Christ's presence is your comfort and Christ's power is your consolation, if when you are cast down you feel that Christ strengthens you, and when sin and the world would lead you astray that Christ succours you, if, in a word, you find that faith in Christ is "no barren formula, no mere emotion, but rather a real experience," then do not be content with anything less than a perfect Christian character.

Think how much the Master said to His disciples about the putting away of that anger which prevents unity, how (in the words of the holy Gospel which we read last Sunday) He bade him whose brother had aught against him to leave the altar and go first and be reconciled to his brother, how when Peter suggested that the brother who had sinned against him might possibly be forgiven seven times, the Master replied, "I say not unto thee, until seven times, but until seventy times seven," and then proceeded to speak the parable concerning the wicked servant who, though forgiven, had not learnt to forgive.

And then let us think how much it means to us that our sins are forgiven and our hope of heaven made sure by Christ. And as we think on these things, let the exhortation and the comfort of Christ cause us to seek reconciliation with any whom we have offended in the past and to resolve that, as Mathew Henry puts it, "the sweetness we have found in the doctrine of Christ shall sweeten our spirits."

This brings us to think of the incentive to unity which is found in love. "Our happiness," says one, "is almost all centred in love. It is when we love a parent, a wife, a child that we have the highest earthly enjoyment. Hatred is a passion full of misery, love is an emotion full of joy." "Love," says another, "blesses with a holy joy the heart which entertains its sacred influences." And the love which is so priceless when manifested in the home, so consoling when it binds friends together, is no less valuable as a bond between church workers. Together they should share all their joys and all their

sorrows, as St. Paul reminds them by the figure of the body and its many members.

But how different is the atmosphere when Euodia is in distress and Syntyche has no word of comfort, when instead of all standing together to repel the attacks of the world, the flesh and the devil upon our common faith, the very captains of the army are giving one another wounds and leaving the foe unpulsed, when in the ranks the soldiers are each hindering the other and all is unrest and disquiet !

Oh ! brethren and sisters, if we have ever found any comfort in love, if ever we have realised the "tender cheer which love can give to a beloved one," let us resolve that this same emotion shall have full, unfettered scope to perform its blessed offices in our churches, that love, which is "perfected by having its root in the love of the Saviour," shall characterise our every action towards our brethren.

And now we turn again from man to God. Christ's consolation and love's comfort are followed by the fellowship of the Holy Spirit. You remember the passage in I Cor. about the office of the Spirit—"Now there are diversities of gifts, but the same Spirit. . . But to each one is given the manifestation of the Spirit to profit withal. . . All these worketh the one and the same Spirit, dividing to each one severally even as He will." Surely the lesson of that passage is that, whatever our sphere of Christian service may be, whether we are evangelists, teachers, doctors or writers, we are all dependent on one Spirit and therefore interdependent on one another.

In face of what is said in this passage in I Cor. about the gifts of each and all being bestowed by the Spirit, he would be a bold man who could say to another worker, "I have no need of you," or who could say, "You go your way and I will go mine." To sever one's self from a fellow-toiler is to sever one's self from that portion of the divine influence which that other worker has. Surely if we are all "partakers of a common life of strength, of gladness and of hope in the Holy Spirit," we are bound to do all in our power to promote that common life. If the Holy Spirit binds the church together by allocating the necessary gifts in due proportion to the various workers, who are we that we should disparage that allocation by failing to use the gift of the Spirit in harmony with the gifts of other workers ?

If the communion of the Holy Ghost is not a mere idle name but a real thing, if He inspires us to right feeling and

"confers the consecration of power," if the indwelling of the Holy Spirit be a felt reality in the Christian life, then surely the last thing which we shall do will be to disturb that inner peace of the Church which affords Him the best sphere for accomplishing His work in the world. "If there be any fellowship of the Holy Spirit," let us guard our unity as we should guard our most treasured possession from spoliation.

One other motive the Apostle urges on our notice—our feelings of compassion. "Tender mercies and compassions" are human emotions, it is true, but they have a divine source. Even the compassion of a heathen for suffering is the outcome of the influence of the, to him, unknown God. And when a man has traced in the Gospel's page the story of Him of Nazareth Whom we worship as the Son of God, has thought of Him as weeping with Mary, pausing in His journey that He may restore an only son to his mother, lamenting over Jerusalem or having compassion on the multitudes because they were as sheep having no shepherd—he, I say, who has thus learnt the mercy of Jesus must surely feel constrained to show like mercy to those who are in sin and darkness.

"The love of Christ," not merely His love to us and our love to Him, but His world-embracing love, "constraineth us" to preach His name where He is not known. On this I need not dwell, for unless you have felt the constraint of that love, unless you have seen the Chinese through the pitying eyes of the Saviour, you would not be here to-day. I can conceive that a man might work in Africa without that constraint, finding in the development of the latent industrial talent of the Africans a call to work. I can conceive that a man fired with a zeal for disputation might toil year after year in India, finding in the keen conflict of mind with mind an incentive to stay. But I cannot conceive that any man would work for more than a few months in the atmosphere of gross superstition and rank materialism, to say nothing of the habitual cruelty and unblushing immorality, which is found in Southern Hupeh (and doubtless in other parts of China), unless he felt the love of Christ for these people.

"But," I hear one say, "what has that to do with unity?" Just this, that the man who has really felt Christ's zeal for souls will be the last man in the world to do any act or say any word which will disturb the united advance of Christ's forces upon the citadel of heathendom. We have read in history of generals

squabbling while the enemy strengthened his position, so that when at last the squabbles were ended, the fateful moment for victory was past. We British witnessed in our last great war the dire results of such dissensions among the leaders of the army. And oh! brethren and sisters, is it not so sometimes in our work? Let us rather heed this inspired word and let the measure of our pity for the Chinese and the measure of our zeal for their salvation be the measure of our readiness to live at peace with all men.

Secondly, as to the three-fold method of carrying the four-fold motive out in our daily life. The Apostle knows quite well that "intellectual unity is impossible to thinking men," that it is out of the question for all to do the same work in the same way, that to one man may be given the gift to heal the sick, to another the gift to translate a history or a geography, whilst to a third may be given that most glorious of all gifts—the power to preach to crowds of heathen so as to touch their hearts and turn their minds to things divine. And so he says nothing about identity of thought or similarity of work or even (if one may say so without offence) about versions and terms; he limits himself to three things—identity of purpose, of love and of impulse.

And first, identity of purpose. Where shall we find that centre round which all the members of each mission and even all the missions in this great Empire can unite? We can find it only in one desire—the desire that Christ may see of the travail of His soul and be satisfied. Is it your life purpose and mine to make Jesus king? Are we working with the one great desire that Christ's enemies may be brought captive to His feet? If so, we have in our hearts the first essential to unity. Are you estranged from one another? Has friction arisen in your work as a mission? If such should be the case, turn your thoughts to the waiting Saviour and see whether you dare in His presence use any method, say any word, do any deed which, by destroying the peace of a mission or of a fellow-worker, shall lessen the energy available for completing Christ's work in the world.

To this we must be prompted if we use the next method suggested by the Apostle, and unify our love. "Two men," writes Dr. Thomas, "however different in the kind and measure of the information they possess, in the degree of their culture, in the character of their opinions and beliefs, are indissolubly

united in soul if their greatest love is centred in the same object." Which is but another way of saying what St. John says, "And this commandment have we from Him, that he who loveth God love his brother also."

Let but our love be united to Christ, let Him be the supreme theme of our devotions and His glory the supreme end of our lives, let us first realise the love which He has to us and then know what it is to love Him because He has first loved us, and then discord must die and hatred and uncharity must flee away.

And thus we come to the union of souls which the Apostle mentions last, though it is the greatest of the three. Unity of purpose is good, unity of love is better, unity of soul is best. May God give to each of us all these three blessings.

There still remains for consideration the manifestation of our unity. Two parties need consideration—ourselves and others—and St. Paul deals with both. As to ourselves, he lays down a broad prohibition, one applying to all Christian lives in all times, "Do nothing by means of faction or ostentation." The two words bring before us two impediments to a universal charity—the one, the temptation "to secure advantage over others by mere physical strength or by superiority of intellect or as a result of dark schemes and intrigue;" the other, the temptation to do those Christian acts only which will redound to our glory.

Factionous and ostentatious men cannot but break the Christian law of love, for their schemes involve an effort to do to others what they would not like others to do to them; for "when men are more concerned to have their own opinions established rather than the truth, to have their own party advanced rather than the cause of Christ, to have their own importance added to rather than the peace of the church preserved," the unity of purpose to which we have referred is gone and with it the unity of love and the unity of soul. One has well said that "faction carries men beyond the bounds of discretion," a saying which may be compared with the verse in Proverbs, "He whose spirit is without restraint is like a city that is broken down and hath no wall." And concerning ostentation we recall the striking figure used by Shakespeare in "King Henry VI," "Glory is like a circle in the water, which never ceases to enlarge itself till by broad spreading it disperse to nought."

Well might one of old pray, "Remove from me vanity," and well may we pray, "Lord, keep us from faction and vain-glory." So doing, the like blessing will rest on us as rested on Esdras, concerning whom it is written in the Apocrypha, "Yet in this thou shalt be admirable before the Most High ; in that thou hast humbled thyself, as it becometh thee, and not judged thyself worthy to be among the righteous, so as to be much glorified."

Turn now to think for a moment of others. "By means of humility each counting other better than himself." As one expositor puts it, "Each will hold his neighbour worthy of higher consideration and a higher place of dignity than himself, for the idea is of the ascription to others, not of moral superiority but of higher honor." Now what grace is there in the chaplet of graces which will enable us thus to act? There is only one—humility. In the words of Bishop Moule, of Durham, from whose books I seem to learn more of the beauty of spirituality each time I read them, "The mighty *positive* morality of the Gospel is based on the profound *negative* of the dethronement of self."

The word "humility" is one of the words which Christianity has raised to its proper level. In the Classics it is used of the absence of courage and self-assertion, but never in a praiseworthy sense. There always attaches to it the idea of something abject and mean; it is something unmanly; the humble man in the eyes of the pagan was not one who was poor in spirit, but one who was poor-spirited. He was a man who could not stand up and fight for his rights or even, if need be, accomplish wrong in his own interests. But Christ came and took this word into His vocabulary. "Learn of Me," said He, "not because I can show you how to win your way to fame, but because I am meek and lowly in heart." His first beatitude was for the poor in spirit—for the man "who had a correct view of his own littleness." And all through the earthly life of the Saviour you can find the word illuminated by His own example, fulfilling as He did the great prophecy of Isaiah, "He was oppressed yet he humbled Himself and opened not His mouth," right on from His incarnation to that day when, in words found later in this chapter in Philipians, "He humbled himself, becoming obedient unto death, even the death of the cross."

And so to come to the practical question, Is it want of humility that makes any one of us here quarrelsome and irritant to others? Does pride tempt us day by day to "magnify our

own virtues and the faults of others"? Have we learnt to look at others in order to learn wherein *we* are defective rather than wherein *they* are defective? Do we seek out our own sins in order that we may amend our ways, whilst we seek for virtues in others in order that we may emulate them? As Barnes so pithily puts it, Have we "a willingness to take the place which we ought to take in the sight of God and man," or are we aiming through faction or through ostentation to climb into a place somewhat higher up? Do we obey the Shakespearean maxim "To put a strange face to our own perfections?" Do we not need to pray that prayer expressed for us by one of the Wesleys in the hymn beginning "Father of lights"?

"Thou know'st the baseness of my mind,
Wayward and impotent and blind;
Thou know'st how unsubdued my will,
Averse from good and prone to ill;
Thou know'st how wide my passions rove,
Nor checked by fear, nor charmed by love.

Fain would I know, as known by Thee,
And feel the indigence I see;
Fain would I all my vileness own,
And deep beneath the burden groan;
Abhor the pride that lurks within,
Detest and loathe myself and sin."

If we once feel that we need to pray that prayer, and then pray it, self will be dethroned, Christ will reign, and our unity of mind and heart and soul with our fellow-workers will soon show itself.

But the Apostle has yet one other word which he is inspired to speak, "Not looking each of you to his own things, but each of you also to the things of others." Unselfishness is needed as well as humility. How easy it is to become self-centred. To take a simple illustration, how easy it is for us to think of the needs of China and forget the needs of Madagascar. "Men are so employed about themselves," writes Le Bruyère, "that they have not leisure to distinguish and penetrate into others." Could any words be more awful than those in which another writer describes a character: "Self is the largest figure in this man's conception of the universe. The shadow of self lies across everything else. He has no grief at another's trouble and no pleasure in another's joy. Self-will becomes the predominant energy and self-seeking the prevailing motive" of his life.

But such cannot be the description of a true follower of the Christ. He must weep with those that weep and rejoice with

those who rejoice. He will give a legitimate amount of time and thought to his own things, but not so as to exclude thought about the things of others. He will be like Onias, who is described in the Second Book of Maccabees as one who looked to the good of all the people, both public and private. He will not pray merely for himself, but will obey the apostolic injunction to make supplications, prayers, intercessions, thanksgivings for all men. He will not see his brother have need and shut up his compassion from him. He will not think only of his own salvation, but will also seek and save the lost. Above all, and in accord with the theme of our text, he will not only think about his own peace of mind, but also about the peace of the church, and by his unselfishness he will render it possible for her (so far as he is concerned) to pursue her way in godly quietness.

And just as we saw when thinking of humility that the Son of God has given us a supreme example of that grace, so in thinking of unselfishness we need not think that God, like a hard taskmaster, reaps where he has not sown. As one puts it, "God has led the way in considerateness. His Gospel means that in the person of Jesus Christ He has not looked on His own things, but on the things of others; and having thus sown the seeds of disinterestedness, He looks and rightly looks for a large harvest."

Well does the Apostle sum up the whole matter on which we have been meditating in the memorable words which follow our text: "Have this mind in you, which was also in Christ Jesus, Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross." The more we meditate on those words and that example, the more impossible will it become for us to be factious, vainglorious, proud or selfish, but rather remembering (as the beautiful prayer for unity bids us remember) that "there is but one Body and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we 'shall' henceforth be all of one heart and of one soul, united in one Holy Bond of Truth and Peace, of Faith and Charity and 'shall' with one mind and one mouth glorify God," to whom, Father, Son and Holy Spirit, be praise and glory in the Church throughout all ages. Amen.

The Religious Tract Society of London in China.

THE group of men who, a century since, started the Religious Tract Society were constrained by a missionary spirit. They were in no sense a syndicate; their one thought was to advance the Kingdom of God. It was after a missionary sermon preached at Surrey Chapel in 1799, on behalf of the London Missionary Society, one of the earliest of our anniversary series, now famous in the history of the churches, that Rowland Hill stood forward, and speaking for one George Burder, invited some ministers and laymen present to meet him in the vestry. There Burder, a minister of Coventry, unfolded a scheme for the establishment of an unsectarian society for the production and distribution of religious tracts. It was characteristic of the men of that fervent age that they met again to discuss the plan the next day at a seven o'clock breakfast, and again at the same hour the following day. Meetings were afterwards held as occasions required, first at the private office of one of their number on a wharf of the Thames; interest grew with opportunity, and so began the weekly consultations in Committee which for a hundred years and more have been continued in the same missionary spirit, though with greatly diversified and ever widening aims. It cannot be forgotten that at one of these earlier Committees the idea of the Bible Society originated, which has so richly blessed all nations. In its own sphere, the Religious Tract Society has planted the grain of mustard seed; it may interest many in China and encourage those who are called to small beginnings to know that since the days of that first simple breakfast meeting, the issues of the Society have gone steadily forward till now their number of every kind is estimated at a total of 26,000,000 a year from the Society's headquarters alone, apart from those produced in the Mission field and elsewhere.

The growth of the Society through many years coincided with the increasing interest in popular education, which led to a new demand for children's literature, and its work took many forms under this influence, though it sought to ally secular knowledge with Christian aims. Its sphere was at home; it had not the resources for foreign work of even the most restricted missionary society, and the means for rendering occasional help abroad could only be found by special subscriptions or as

the sale of its books and magazines extended, and so brought funds. Yet not for a day was there lack of sympathy with Christian teachers in other lands, and no one saw more clearly than its promoters the aid that might be given by the gradual creation of a Christian literature in different tongues. It is a small thing to recall in history, and yet significant of their feeling, that in the first year of the Society's work, an endeavour was made, with the aid of Mr. Zachary Macaulay and others, to provide tracts in French, and a spelling book for the soldiers then prisoners of war in England, with their families. There was no narrow limitation of race in their thought. It may be more to our purpose to note that the Chinese sailors who occasionally visited English shores were themselves not overlooked, but supplied with tracts which were obtained for them from Serampore.

With the first unveiling of China to the Western churches the greatest interest was awakened. Here was a people who had antedated some of our discoveries, and who had their own literature, prized and widely distributed. It was by little books, without the voice, that Buddhism had been introduced and made its way. The first instance of a Christian tract in Chinese was one written and printed in 1812 by Dr. Morrison, the first Protestant missionary, whose enduring services to the country he made his home can never be forgotten. It was entitled "A Summary of the Divine Doctrine respecting the Redemption and Salvation of the World." The fact that this first tract proved a renewal of life to a Chinaman of evil character in Canton, encouraged the writer's hope that "even under unpromising circumstances his endeavours would not be in vain in the Lord," and many thousand copies of that tract were subsequently circulated. A few years later Dr. Milne, his coadjutor, appealed directly to the Religious Tract Society to help in this matter. "Such is the political state of this country at present," he wrote, "that we are not permitted to enter it and publish by the living voice the glad tidings of salvation. Tracts may, however, penetrate silently even to the chamber of the Emperor. They easily put on a Chinese coat, and may walk without fear through the length and breadth of the land. This we cannot do." The Society, from causes we have explained, had no funds at its disposal with which to respond, but made a special appeal by which it was enabled to send out £400.

Amongst the tracts then printed in China were "A Christian Hymn-Book," "An Outline of the Old Testament History," and "A Treatise on the Life of our Blessed Lord Jesus," with a small monthly "Chinese Magazine." Three years later another grant of £500 was sent out. The stimulus thus given was perhaps of more account than the amount. Thus one missionary wrote that in Batavia he had established a reading society among the Chinese there, consisting of sixty persons, who were supplied monthly with sixty religious tracts, which they kept in circulation among their friends. By the end of 1823 as many as 102,000 tracts had been circulated in the Chinese language. Dr. Milne's "Village Sermons," belonging to this time, were read long after he had passed away.

It is noticeable that all the earlier publications in Chinese were directed to setting forth the plain and essential truths of the Gospel. It is to be observed also that these truths laid hold on the Chinese mind, though the fruit-bearing was often delayed and uncertain. As the years passed on, the churches at home were profoundly interested by letters which came describing the mixed and thronging crowds that often pressed upon the missionaries to obtain a tract. A step still further in advance was taken when native Chinese began themselves to prepare tracts. One of the chief of these was Leang Afa, who brought out nine tracts in explanation of the Christian system, and exposing Chinese superstitions, of which Dr. Morrison wrote that "no European could have done them so well." From Malacca also a few years later books and tracts were circulated in both Chinese and Malay. Mr. Medhurst and Mr. Tomlin were active there. Dr. Gutzlaff, who travelled far and sometimes in Chinese dress, has told how he found these books in the eastern ports and as high up as the eastern end of the Great Wall. "Remember," he wrote, "that a great many tracts have already found their way all along the coast of China; they have reached Formosa and the Pescadores; they have gone to Manchow, Tartary and Korea, and have been distributed at the great Loo Choo. His Imperial Chinese Majesty has even taken the trouble of examining them; but he expressed neither his pleasure nor his displeasure at their contents."

In subsequent journals Dr. Gutzlaff recorded many incidents of a kind frequent in the experience of men who came

after him, which still have interest as illustrating the first stages of the enterprise. Thus at Fuhkien the people came off in boats; one man obtaining a book began to read aloud, whereupon in a few minutes the ship was surrounded with clamorous applicants; they clung to the tackle, and would not let go unless books were given. During an excursion in Hanchow, when one man read out the title of a book given him, hundreds stretched out their hands to secure one. People were seen waiting for hours on the hills, who rushed down to the shore at the first approach of the boat and fled again quickly with what books they could get into the villages. "We took a wide range," wrote Dr. Gutzlaff afterwards, "in the adjacent country, and were really astonished at the general knowledge these silent preachers had spread." The priests were as eager as others. At one point crowds waded into the stream, and bore down upon the boat as it neared. The priests begged almost with tears for copies, and when they got them, retired joyfully.

As facts of this class became known, a new hope gave impulse to the widening sympathies at home. It was realized that the real measure of success was in the influences set loose and in the possibilities to which they pointed, so that even from small beginnings great results might quite naturally come. The hopes of that first time have been more than fulfilled, but they have shone out through long times of waiting and years of sore anguish. The death of Dr. Morrison in 1834 was a cloud. It reminded men that they must work while it was day, and a thousand pounds were sent out for the next start. With the opening of the treaty ports in 1840, at the close of the war, and with the cession of Hongkong, came a new era. The work of the Religious Tract Society through this period was not signalised by any striking incidents. It continued its aid, gave for a succession of years its annual grants, now more, now less as circumstances compelled, sometimes subsidised a particular project, sometimes supplied the paper, or the printing, sometimes the publications themselves; and at the same time sought by gifts of suitable books or other usual way to render cheer to students and workers in the field. *John Bunyan* seems first to have found a home in Penang, but was welcomed over spaces that few pilgrims have traversed whenever he put on Chinese dress. The Committee had devoted allies in Dr. Legge, Dr. Joseph Edkins, Dr. Muirhead, Dr. Medhurst, and others; and over the latter

time were in constant communication with Dr. Williamson, of the Scottish Bible Society, and the United Presbyterian Mission, a born traveller of stalwart frame who was the first missionary to penetrate Manchuria; and Dr. Griffith John, who from the beginning of his fifty years of labour was ever an enthusiastic advocate of the instrumentality of the Press; nor have the vigorous and far-reaching plans of the Rev. Timothy Richard, whether at Peking or elsewhere, been less sympathetically considered.

From many lands, and in all Churches, the work quietly done has been followed with prayer and thankfulness. If, however, the sympathy is in the West, the thrilling interest is in the East. It is from China that come the narratives that stir our hearts; there we have seen the spirit of inquiry descending upon the crowds of students gathered for examination, or listened while persecution was fought and overcome; and we have bowed down while martyrs bore their unspeakable sufferings and triumphed over death. But it does not fall within the purpose assigned to speak of that memorable time. It is enough here to note that new Tract Societies have arisen in China itself, which have consolidated older agencies. The North China Tract Society with its centre at Peking, was constructed in 1883; in the following year the Hankow Society became the Central China Religious Tract Society; a Society for Western China has since been formed, and committees sit in the Southern cities.

An historical note brings us inevitably back to preliminaries that must seem slight in comparison with the great and pathetic events by which Christianity in China has since shown itself to the world.

The subsidiary Tract Societies existing in China and receiving aid from the Religious Tract Society are (1907) as follows:—

- Amoy Religious Tract Society.
- Canton Religious Tract Society.
- Central China Religious Tract Society, Hankow.
- Chinese Tract Society, Shanghai.
- Hongkong Religious Tract Society.
- North China Religious Tract Society, Peking.
- North Fuhkien Religious Tract Society, Foochow.
- National Bible Society of Scotland, Hankow.
- West China Religious Tract Society, Chungking.
- The Manchurian Tract Committee, Mukden.

The Anti-Opium Movement on the Malay Peninsula.

BY REV. W. E. HORLEY.

(Presiding Elder of the Federated Malay States District).

UNTIL quite recently the writer of this article had understood that the majority of the Chinese had no desire to break off opium, and a few months ago a European miner told him that if the Government stopped the gambling and opium traffic, no coolies would come from China to work in the mines here, and he would be unable to carry on his business. . . . But during the last few weeks the Chinese have emphatically proved that they are desirous of breaking off this habit.

About two months ago the members of the Chinese Young Men's Christian Association in connection with our Kuala Lumpur Mission Hall heard the good news that there had been discovered, in the jungle of Negri Sembilan, the leaf of a creeper which would cure smokers of the opium habit, and they became enthusiastic in getting the new medicine. Some of them had read the Chinese translation of the life of Pastor Hsi, and as they perused the pages of that noble Christian life, and read how he opened scores of opium refugees in China and cured thousands of opium smokers with his medicine, they (the preachers especially) felt that here was an opportunity to do something themselves.

DISCOVERY OF THE OPIUM CURE.

Upon visiting the Chinese towkay who had introduced the medicine in Seremban with good effect, I found that the leaf had been discovered in Jelebu by a young man who was an opium smoker. He had been told by a friend to take the leaf of a certain plant growing in the jungle, and to boil it and drink the medicine. He did so, and found that he could break off his opium habit. He told others about it, and when the Seremban towkay went to Jelebu to collect his house rents, he was told of the medicine. He ordered his mining coolies to collect the plant for him, and then introduced it into Seremban. We asked him to let us have some of the leaf, and he sent us twelve sacks at once. The Chinese preachers and young men

enthusiastically took up the matter, and the medicine was prepared at the mission hall. The news spread, and hundreds per day came, until the street outside became blocked with people. The demand was more than the supply, and we had to engage two coolies to help prepare the medicine.

Never shall I forget the touching spectacle of these men eagerly asking for help; of children coming asking for the cure for their fathers; of wives for their husbands. Malays and Bengalees also came; Chinese miners, merchants, scholars, and shopkeepers came in their thousands; some bringing empty whisky and brandy bottles, others "squareface" gin bottles, for we told them that we could supply the medicine free if they would bring their own bottles. Never have I witnessed such a crowd of applicants! We supplied nearly 500 people a day, which would mean 1,000 bottles of the medicine. In addition to this we held services twice and thrice a day, seeking to bring the Gospel of Christ to them as the medicine of their souls. Other places in the town began to supply the medicine, until 2,000 men per day were supplied with it. Men came by rail from villages thirty and forty miles away, and in the streets every second man was carrying a bottle. Depôts have now been opened in every large town and village by the Selangor Anti-Opium Society.

WAS THE MEDICINE EFFECTIVE?

I made inquiries of many who were taking it, and they all said with one accord: "Since taking the medicine we have never touched any opium." One man who came a second time for the medicine said that he had been a smoker for twenty-eight years, but that he had broken off the habit, and now he had come for a supply of medicine for his wife. He had found it so good himself that he wanted her to take it also. They had together spent on opium \$1.40 a day. I could multiply testimony after testimony if I had the time to do so.

Someone had suggested that perhaps the patients would not be able to give up the medicine, and that it would take the place of the drug; but I have discovered that such is not the case. Being informed that in a certain shoe shop in Kuala Lumpur there were five employees who had broken off the habit, I went and saw them. I learned that three of them had discontinued the medicine for over a month, after taking it for over two weeks, and that the other two employees

had also broken off the opium, though still taking the medicine, as they had begun taking it much later than the others. The towkay of the shop was delighted that his employees had broken off their opium habit, and showed me with great satisfaction one of his employees, who he said used to be thin and sickly when he took the drug, but who is now fat and well. I could give hundreds of similar testimonies from men who have stopped both the opium habit and the medicine.

THE CURE A SUCCESS IN MALACCA.

Opium smokers have brought their lamps and pipes to the mission hall and the Anti-Opium Society as proof that they have broken off the drug, and Mr. Shellabear writes me as follows from Malacca: "You will be glad to hear that a Cantonese man who got the medicine some time ago from Seremban has given up opium. There was great rejoicing this morning when he took the axe and broke up his opium pipes and cast them into the sea, which rolls at the back of his house. The whole family have claimed to be Christians, but the opium was too much for the husband, but he claims to be free from its curse. His wife was very happy about it this morning. What a great blessing it will be to these people if the opium curse is lifted." Such a testimony speaks volumes.

Will they stand fast? people naturally ask. Of course, that remains to be seen; but whether the cure is permanent or not, one thing stands out before us: that

25,000 APPLICANTS HAVE COME FOR THE MEDICINE

during these last few weeks. "Actions speak louder than words," and the action seems to say unmistakably: "We do not want to smoke opium; help us to get rid of the curse; remove it out of our way." It says to the Government: "Legislate for us and prohibit this terrible drug, except for strictly medicinal purposes; follow the example of Australia, New Zealand, Japan, and the Philippines, and stop the traffic." One of the highest Government officials said to me the other day: "The Chinese have gone up ten-fold in my estimation. I had no idea they wanted to get rid of the habit, and I think the government are wrong in carrying on this opium traffic."—*The Malaysia Message.*

Instruction in the Prevention of Malaria in China.*

BY MARCUS MACKENZIE, M.B., C.M.S. HOSPITAL, FUH-NING,
S. CHINA.

I HAVE lived for seven years in a malarious district of FUHKIEN, and though in daily contact with ague patients, I, personally, have never had an attack of malarial fever, an experience which is somewhat unique. By careful use of netting round the bed, and wearing woollen socks in the evening, the main attacks of the mosquitoes were successfully resisted. Quinine was disregarded. Had the ordinary preventive dose of this drug been taken daily for the above time, some twenty-six ounces of an expensive drug would have been consumed, and the risk incurred of cerebral and digestive disturbances, sometimes consequent upon a long-continued use of quinine.

In October the mosquito retires from public life in sub-tropical China. The European has little to fear from these little pests for some five months. In the matter of prevention, an important rule is to check the beginnings, that is, thoroughly to sweep the house of the hibernating mosquito. They will be found behind presses and bookcases, in curtains, old cobwebs, etc. Then when spring comes, be careful to destroy all puddles, leave nothing that will retain rain water. I have seen tubs of water kept on the verandah of a Customs officer's house as a protection against fire, loaded with the larvæ of mosquitoes. Again, a very common occurrence is to see water jars, full of water, kept near a mission house for sanitary purposes, and these swarming with larvæ. These jars are not essential. The attendant should daily convey fresh water for the purpose of cleansing latrines. A disused well should be covered over. The coolie quarters need special attention in all cleansing operations. The chief aim is to destroy the larvæ in the water and the mosquitoes in the air. To obtain the first there are many methods of treatment. Take, for example, the much-loved "weather-well," found in the courtyards of Chinese houses. We may deal with this fertile source of

* Taken from "Climate," a Quarterly Journal of Health and Travel, edited by Chas. F. Harford, M.A., M.D. Since January, 1906, this magazine has been incorporated with "The Journal of Tropical Medicine."

mosquitoes by—(a) completely filling the weather-well with earth, as it can easily be dispensed with; (b) sprinkling the entire surface of the water with lamp oil, a few teaspoonfuls each week will suffice; (c) stocking it with fishes, which will feed on the larvæ; (d) using "larvicide," a proprietary article, which, unlike paraffin oil, is slow to evaporate and does not injure the water for use; (e) scattering chrysanthemum powder over the water. This flower is ubiquitous, so that locally we are supplied with a remedy. The unexpanded flower, in the form of a powder, is efficacious. We can do nothing for paddy fields. Fortunately, they are outside the city walls, and no doubt these high structures afford some resistance to the entrance of mosquitoes. The Chinese are not aware of the facts that gnats have an aquatic period of existence, that malaria is contagious, and the contagion carried from man to man by the agency of mosquitoes, and that malaria is preventable. They should be taught these facts and asked to give practical help for the good of the whole community. In combating the prejudices of the toilers of the soil, it is well to remember that ten years ago, we, like they, attributed the fever to atmospheric influences. Many a valuable agent in a mission station has been more or less incapacitated for work by repeated attacks of ague. It may be necessary to invite the help of Mandarins in such a matter as drainage, for example, the reopening of water channels, long since silted up, thus preventing the passage of a mountain stream, so that temporary marshes form in the rainy season; these are good breeding grounds for mosquitoes. In such cases official help is necessary.

In Memoriam.

Rev. Young J. Allen, D.D., LL.D.

BY REV. GILBERT REID, D.D.

THIS veteran missionary, after nearly half a century of residence and service in China, passed away at his home in Shanghai on Thursday morning, the 30th of May. He was 71 years of age, and was intending to celebrate his golden wedding in the coming year. He was born in the State of Georgia, studied at Emory College, from which he graduated in 1858, whereupon he offered himself to the Methodist Episcopal

Church, South, as a missionary to China, but he did not leave till the following year, and did not reach Shanghai by the long voyage in a sailing ship, until July, 1860. From that time until within a few hours of his death he remained in China, with the exception of a few months of furlough as delegate to the home Church, which he adorned as an active, energetic, and devoted missionary. At the last Missionary Conference held in May, his presence was conspicuous among the small number of veterans permitted to be present at that gathering; he was the first to be summoned to his reward.

Dr. Allen will certainly be regarded as a great man in the missionary circle, as a leader among men, and especially as leader among the literary classes of China, as an inspiration to those who came in contact with him, as a man of high ideals and, at the same time, of indomitable energy and common-sense practicality, possessed of unusual eloquence, determined in his purposes, unflinching in his loyalty to truth, one who may be best termed a missionary statesman. Hardly had he reached China and begun the study of the Chinese language, when the Civil War between the Northern and Southern States left him without the support of his Church, and for many months without even any communication. In two or three years after his arrival he secured a position in the Chinese Government Service, first as teacher in a school in the city, and then as translator at the Shanghai Arsenal. A large number of his books were published, but there still remains a great pile of manuscript which the Arsenal has not yet handed over to the press. He also started, at his own expense, his *Review of the Times—Wan Kuo Kung Pao*—which is still a most influential periodical published under the auspices of the Christian Literature Society. As soon as peace was brought about in the States and the Southern Churches were once more able to take on their department of foreign missions, he again connected himself with the Missionary Society of the Methodist Church, and through many years of faithful service was able to assist in the expansion of its work until to-day this mission is one of the most successful in Central China. For many years he entered heartily into evangelistic work, along with other occupations, and was superintendent of his mission.

He was a man of great plans, most of which he had the joy of seeing carried into effect. He looked far into the future

and planned in such a way that largest ultimate results might be reached. Through his efforts the Anglo-Chinese College for boys and the McTyeire School for girls were started in Shanghai, and the Soochow University in the Provincial City of that name. He always showed his sympathy with educational work as planned for, and carried out, under the Chinese government. Many were the officials who came to him for counsel and guidance.

Probably it was in the literary line that he was able to exert the widest influence. His books and periodicals have been circulated among the more scholarly, and the information which they received therefrom, as well as the suggestions and stimulus, led them forward in desire for national progress, reform, and the amelioration of the wants of the people of this land. If the name of Young J. Allen is widely known among the Southern States of America, the name of Lin Lo-chih is even more widely known throughout China. His writings possessed a vitality which could not but arouse the more thoughtful of the Chinese to some of the same high ideals which governed his own life and shaped his career.

Dr. Allen represented the nationalistic phase of missions rather than the individualistic. His ambition was to help China and bring the kingdom of God into this land as a blessing to the whole population. To do this he reached the men of most influence, and through them reached the many.

Dr. Allen was a man of rare industry. He never took a vacation, even during the hot months of summer. When he went home on furlough, it was to be as busy there as he was here. Even on board the ship he was at work preparing addresses for the home churches, or thinking out new books to be written in coming years in China. Work was no drudgery. His joy was to be busy in service to be rendered to this people, to whom he gave his life, his time, his talent, and his zeal for their eternal good.

As a suitable accompaniment to the In Memoriam of Dr. Allen by Dr. Reid, we are pleased to print the following tribute by Dr. Martin, taken from the *North-China Daily News* :—

Seldom have I been more startled than I was at seeing the name of Dr. Allen in the obituary column of the *North-China Herald*. Not long ago we stood together to be photographed in a group of veterans, and among us all he was conspicuous for his stalwart frame and flowing beard. About the same

time, he was appointed along with Dr. Farnham and myself, to convey the salutations of the Centenary Conference to the venerable Christian scholars in Sien-sheng. The youngest member of the Committee—nine years my junior—he looked as if he might look forward to many years of fruitful activity. But his work was done—a work such as few men ever performed. The founder of a college and prolific as an author, it is more particularly as a pioneer of Christian journalism that he won distinction. If not the creator of the modern newspaper in Chinese, he made himself the standard-bearer of the growing cohort, and for forty years he bore it aloft in the interest of Christian civilization. The Anglo-Chinese College remains as his monument, but his literary labours will not soon be forgotten. For many generations thirsty souls are likely to remember the man who opened these twin fountains in the desert. Dr. Allen was born in the southern part of the United States and I in the north. My lot has been cast in the north of China and his in the south. It was accordingly at rare intervals that we met face to face; but we always felt drawn to each other by kindred tastes as well as by devotion to a common cause. Expecting him to write my epitaph, how could I anticipate that it would devolve on me to lay a wreath on his grave. Brother of my soul, farewell and *au revoir*.

In Memoriam.

James Edward Williams, M.R.C.S., L.R.C.P.

BY MR. JAMES STARK.

IN the death of Dr. J. E. Williams, which took place at Chinkiang on June 1, 1907, from famine fever, the China Inland Mission lost a most devoted missionary and the cause of evangelism in China a true friend and helper.

Dr. Williams was born at Seaford, Lincolnshire, England, in the year 1855, and twenty years later was converted to God. Subsequently he proceeded to London, where he studied medicine at St. Bartholomew's Hospital, and after obtaining his degrees engaged in medical mission work for some time.

In the year 1890, whilst attending prayer meetings at the Aldersgate Street Young Men's Christian Association, convened for the purpose of asking God to send forth more men to the foreign field, the Divine Call came to him in a deep and growing conviction that he should answer his own prayer by dedicating his life to missionary work in China.

On the 13th November, in the same year, he arrived in Shanghai as a member of the China Inland Mission, and after spending several months in the Training Home in Ganking, studying the language, he rendered valuable service as a medical missionary in several of the provinces, endearing himself everywhere, alike to his fellow-workers and to the Chinese, by the transparency of his life, the Christlikeness of his spirit, and the kindness of his heart. The estimate formed with regard to his character, whilst a candidate of the Mission in London, has proved to be a correct one. The Secretary of the Mission, in announcing his departure for China, wrote of him: "A man of excellent spirit; no pretentiousness about him, but likely to be a steady, useful and successful worker." One of the most unselfish and patient of men, he was ever faithful to duty, making it his aim to do his best for each patient. He was a man of prayer and faith, and ever kept spiritual interests before him as paramount.

Dr. Williams served as a member of the Central Committee for Famine Relief at Chinkiang, and when the large number of refugees arrived at that port, from the famine-stricken districts in the north of the province, their deplorable condition appealed to his humane and Christian feelings. In conjunction with Dr. J. A. Lynch, Medical Officer of the Imperial Maritime Customs, who has since fallen a victim to the same disease, he opened a dispensary and an improvised hospital, where with true devotion he ministered to the suffering people. About the middle of May, whilst engaged in this work, he contracted typhus fever, to which he succumbed a fortnight later.

On the 2nd June his earthly remains were laid in a tomb in the beautiful little cemetery at Chinkiang, in the presence of a large company of foreign and Chinese residents who had assembled to pay a last tribute to his honoured memory.

Deep sympathy will be felt for Mrs. Williams in the sad removal of her husband, and many prayers will be offered to God, that in the great sorrow which has come into her life she may be upheld and comforted.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The China Centenary Missionary Conference and Christian Education.

BY REV. D. Z. SHEFFIELD, D.D.

THE China Centenary Missionary Conference has already passed into history, and has begun its work of making future history. This article will be confined to giving an impression of the present status of Christian education in China and its future outlook as judged by conditions that now exist. The writer was present at the first Missionary Conference held in China in 1877, and again at the Conference of 1890, and with nothing is he more impressed than with the increasing emphasis that is being placed on Christian education as an agency of vital importance in building up a vigorous, self-respecting and aggressive church in China. In each of the three Conferences the subject of Christian evangelism has occupied a first place, and the third Conference added much as to ways and means in widening this work and making it more effective; but thirty years marks great progress in the thought of the missionary body of China, as to the place that must be given to education, for the sake of the best success in evangelistic work, and yet more for the strength and stability of the church as a living and growing institution.

The dominating note in the Conference of 1877 was undoubtedly that which found expression from the lips of one of the most distinguished living missionaries: "Preach, preach, preach," and the excellent article by Dr. Martin urging that qualified missionaries should give a portion of their time to teaching and to producing a general literature, for the Chinese, inspired with the spirit of Christianity, found less sympathetic listeners than a like article would have found at the Conference of 1907. In this Conference, which extended through ten days, about one-third of the time was occupied in discussing themes

in which education in some of its aspects was involved. One full day was given to the question as to the best means of producing an efficient Chinese ministry to meet the needs of a rapidly growing church. A generation earlier, while the need of a native ministry was distinctly in sight, the need of a well developed educational system to produce such a ministry was far less distinctly apprehended than it is at present. It was hoped that an ever increasing number of Confucian students would be won to Christianity in early or middle life, who with limited Christian training would enter into Christian work and in time become acceptable leaders of the church.

The hope has largely failed of realization, and while many good men of this type have been secured, the supply has been precarious and inadequate. At best, as leaders of the church such men fall far short in fitness for their responsibilities, of men who from youth onwards have received a broad and thorough Christian training. At this Conference emphasis was laid on the vital need of spiritual qualifications for the ministry, on the Divine work in the heart of the preacher to fit him for his ministry, but much greater emphasis than in former years was placed upon the human side of the work in producing a worthy ministry. The dwarfing, numbing effects of a non-Christian environment upon young lives in their formative period, are better understood than in the past. So too, mental science is better understood in its relations to mental and spiritual growth. Full recognition was given to the need of variety in the types of Christian workers to meet the varieties in conditions and forms of work, but emphasis was placed upon the increasing need of cultured men to take their places as leaders of the Chinese church, men who are the best products of the intellectual and spiritual life of the church, who have grown up from childhood into Christianity, whose minds and hearts have been saturated with Christian thought and motive, so that they are fitted both by precept and example to set before the church and those without, the highest ideals of Christian living. Such men are not only the best product of the Divine activity; they are equally the best product of human activity. They are filled with the mind of Christ not alone by the direct touch of the Spirit of Christ, but also by the touch of other human spirits that have been infilled with the Spirit of Christ. All this means years of education and discipline under stimulating, inspiring conditions. It means the growth of the powers of

mind and heart, not in the parched and barren soil of heathenism, but in the rich and mellow soil of a living Christianity.

Thus the second and third generations of missionaries in China are learning that for the permanence and future growth of the work in hand they must both "Preach, preach, preach" and "*teach, teach, teach.*" They must teach that they may produce men able to preach with words of wisdom that win and inspire their hearers; they must teach so that the Chinese ministry may understand the ultimate truths of the Christian faith, the true philosophy of the Christian life, and thus be able to set these truths and this philosophy over against the half-truths and defective philosophy of a civilization and a system of learning that limits the aspirations of the human heart to the things of the present life, and shuts out from men's vision the things that are spiritual and eternal.

Emphasis was, therefore, placed on the need of developing a system of Christian education for the church of China with well-equipped primary schools, with intermediate schools at convenient centers, where the better class of students could receive a wider training, and a limited number of schools of college grade where select students could receive a broad and thorough education to fit them for places of leadership in the church. Following such preparatory training, candidates for the Christian ministry should receive a further three years' course of theological training. Men thus educated, though at the outset produced in limited numbers, will do vastly more for the church than an untrained ministry in setting before it the true ideals of the Christian life and in commending Christianity to the attention of the leaders of thought in China.

A second full day was given to the discussion of education in some of its leading aspects. Dr. Pott's clear and forceful paper on this subject presented an excellent introduction to the discussion. The Conference recorded itself as urging upon Boards and Churches to give to educational work in China a more liberal support, both as to educational equipment and qualified teachers. Union in educational work was commended wherever conditions permitted. The need of well-conducted normal schools was emphasised, one in every province, to produce a body of competent teachers to meet the needs of the rapidly multiplying Christian schools. A large representative Standing Committee was appointed with self-perpetuating power to study educational problems in China and represent to liberal

givers in Christian lands the need of strengthening and extending the work of secondary schools and colleges.

Dr. Pott's paper gave prominence to the need of a Union Christian University established in some central Mandarin-speaking region of China, a school to which students could come from mission colleges for advanced study in the applied sciences, thus fitting Christian young men for a wide range of usefulness in the varied relations and activities of life. It was unfortunate for the success of this interesting proposal in the Conference that it did not command the united support of the membership of Dr. Pott's committee. The subject was too large, too complicated and the time for discussion too limited to reach mature conclusions in such a Conference, and the loss of the motion by a few votes to commend this University scheme to the consideration of the Standing Committee on Education, while a rejection of the scheme in form, was little more in fact than an expression of immaturity of judgment on the subject. It was understood that the Committee was at liberty to continue the investigation of the subject. It might be profitably discussed at the next Educational Association.

There was, undoubtedly, a general conviction in the Conference that the first educational need was the more efficient equipment of the Christian schools already established, and many feared that the effort to launch a new and difficult educational scheme, even if successful, would be so only at serious loss to other institutions. But if the proposal were to invite one or more multi-millionaires to establish and equip such an institution as a free gift to China, to be a type of higher fruitage of general Christian education, it is difficult to see reasons for legitimate opposition to the plan. The question would then turn on the character of the teachers employed, the quality of their work, and their controlling ideals. Only missionary motives could secure properly qualified men to devote their lives to such a work, and there is little doubt but that such men would be forthcoming if ways and means for their adequate support were assured. Such an institution will not spring suddenly into existence in China even at the command of an indefinite amount of money. It will take time and the work of many preparatory schools to produce properly trained young men in sufficient numbers to enter upon the work of such a university. Probably the founders of such an institution would realize the necessity of beginning lower down, of

carrying students through the academic and collegiate grades, and only opening graduate departments as they were able to gather classes for such studies. The last word has by no means been spoken on this important question. Prophets must be patient while slower minds search and inquire into the meaning of their words. Let us do first things first, but we live in a time of vast achievements. If a Union Christian University in China is ideally desirable we may hope that the vision of such an institution will be realized in due time.

The subject of Christian education again came to the front on the day given to discussing the subject of medical work. Medical work has already proved itself to be a powerful auxiliary to other forms of mission work in China, but the work of educating competent Chinese physicians is still in its initial stage, and missionaries have decided advantages over the Chinese Government in establishing and conducting medical schools. A large body of competent physicians, men and women, are already in China fitted to conduct successfully such schools, and mission colleges are giving a preparatory education to a rapidly increasing number of students that can alone fit them for successfully pursuing advanced studies, whether in medicine or theology. Next to the need for trained evangelists and pastors is the need for competent Chinese Christian physicians to take up and carry forward the great medical work now so successfully inaugurated by the medical missionaries, and so to make it a vital part of Christian evangelism throughout China.

Still again, on the day given to Woman's Work the need of education received added emphasis. Among the new ideas which an awakening China is beginning to lay hold of none is newer and more significant in its promise for China than that of the true dignity and place of woman, not as man's servant or toy, but as his companion to share with him on equal terms his pleasures and responsibilities. This truth of itself is sufficient to revolutionize a civilization. The new woman is gradually revealing herself to the thought of China, and most fortunate it is, that in the missionary homes scattered among the cities and villages of this land, are to be found the best representatives of the type of womanhood which Christianity has alone produced. And what Christianity has produced in Europe and America it can produce, is now producing in China and Japan and in the ends of the earth. Thus the proper education of the young

women of China must not be treated as secondary or subordinate to the education of the young men. The Western world is slowly discovering that while the capacities of the sexes differ in quality, the finer though less assertive qualities of character belong to the weaker rather than to the stronger side of the double life of man and woman. As in Christian lands the demand is being made for like educational privileges to be extended to girls and young women that are enjoyed by boys and young men, so in China the ideals of Christian education for girls and young women compass a broad and thorough culture that will fit them for the duties of life in a type of society wholly new to China, with opportunities for social influence vastly wider and more varied than have been known in the past.

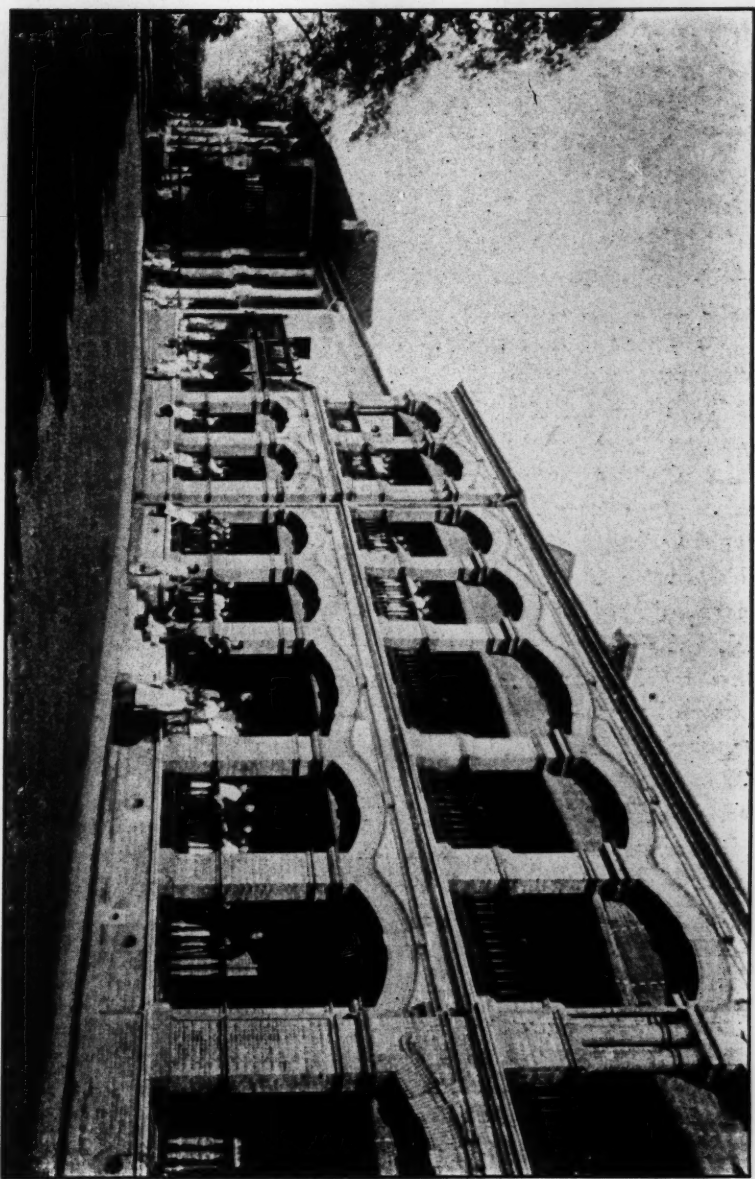
So great has been the change in the attitude of missionaries in China towards education in a single generation that the necessity of education for the sake of the stability and growth of the church, amounts to a discovery which promises to be of far reaching significance in the future of mission work and of the renovated civilization of China.

St. Mary's Hall. A. C. M., Shanghai, Jessfield.

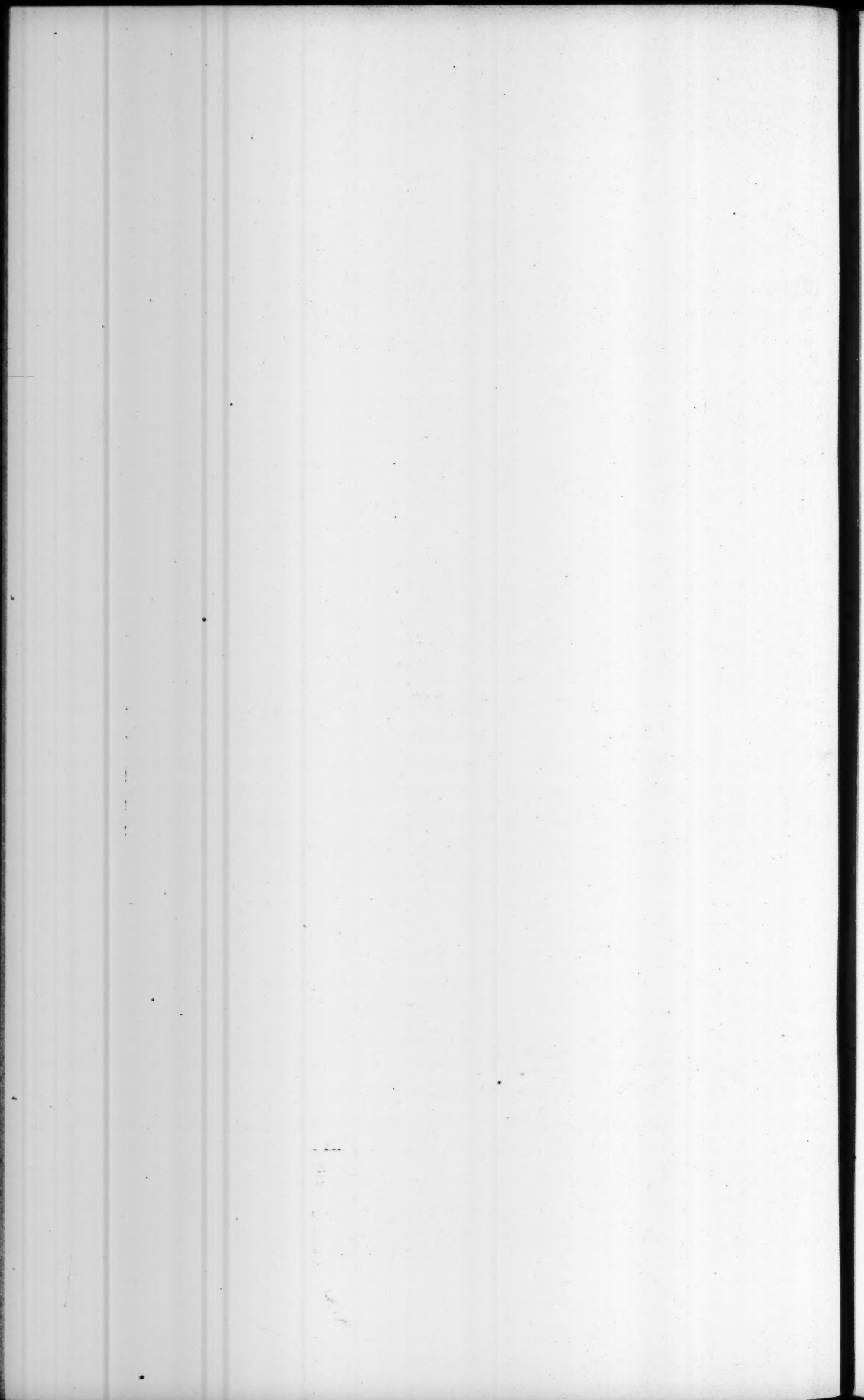
ST. MARY'S HALL, Jessfield, stands in a mission compound of twenty acres, five miles out from the city of Shanghai.

It was founded in the year 1881 by the Rt. Rev. S. I. J. Schereschewsky, D.D., at that time Missionary Bishop of Shanghai, and it was the consolidation of two schools for girls, one of which was established in 1861. In 1903 the pressure of an increased demand on the part of the Chinese for the education of their daughters, led to the erection of a large new building called The Twing Memorial Hall, thus affording fine new class-rooms, music hall and dormitories. There are now over one hundred and thirty boarding pupils from all parts of China, and the circle of influence widens year by year.

A Normal Department for the special training of Chinese teachers will be opened September 2nd. This Department will be under experienced instructors and will include a two years' course, in which will be taught:—



ST. MARY'S HALL, A. C. M., SHANGHAI, CHINA.



1. Pedagogy.—Principles of teaching applied in both Chinese and English practice classes, under a critic.
2. Sight Reading in Music.—What is known in Western schools as the Tonic Sol-fa System.
3. The Natural Sciences.—Physiology, Botany, Chemistry, Zoology, and Sanitation and Hygiene.
4. Elementary Drawing.—Details of geometric figures and geometric solids, an excellent eye-training.
5. Physical Drill.—A necessity in up-to-date schools.
6. Needle Work.—Embroidery and plain sewing.

This course is arranged for both English and Chinese-speaking students who wish to prepare themselves for teachers.

Graduates of other girls' schools in China will be received at the same rates as St. Mary's own graduates.

The following is a list of the foreign staff connected with this school :—

<i>Principal.</i>	Miss Lucy Graves.
Miss S. L. Dodson.	<i>Science Department.</i>
<i>Director of English.</i>	Prof. F. C. Cooper.
Miss L. Crummer.	<i>Music Department.</i>
<i>English Department.</i>	Miss Marion Mitchell.
Miss Graves.	Mrs. F. C. Cooper.
Miss Palmer.	Miss Virginia Judy.

The Woman's Educational Committee of China.

A list of the members of this committee as appointed by the Centenary Conference was printed in this department in the last number of the RECORDER, but we regret to say that there were two omissions and one name wrongly printed. The following names should therefore be added to the list :—

Miss H. Noyes, A. P. M.

Miss C. Lambert, C. M. S.

Miss S. L. Dodson (in place of Miss Dawson), A. C. M.

Correspondence.

YEAST FROM TARTARIC ACID.
To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For the benefit of your lady readers who live away from Treaty Ports and bakers, I venture to send you three re-

ceipts for the making of yeast from tartaric acid.

(1). Take four tablespoonfuls of flour: two tablespoonfuls of sugar: quarter teaspoonful of tartaric acid. Make into a thin batter with cold water—about enough to fill a pickle bottle.

Put into the old yeast bottle or into one containing a tablespoonful of yeast. Cork tightly, and put in a warm place.

(2) Take four tablespoonfuls of flour: two of sugar: half a teaspoonful of tartaric acid. Mix all together with two cups of lukewarm water to a smooth cream. Bottle.

(3) Take a pint bottle and put into it four heaped tablespoonfuls of flour, five tablespoonfuls of sugar (four are sufficient in summer), and half a teaspoonful of tartaric acid. Fill the bottle with luke warm water in which potatoes have been boiled, and shake it up.

Of these three receipts, I have personal knowledge of No. 2. It has been used with success in several mission stations, and bread made with this yeast is in every way as satisfactory as that made with yeast brewed from hops.

Yours, etc.,
MERE MAN.

UNION VERSION SUGGESTION.

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: We are all very glad to see the Union Version completed (so far) at last supplied to the missionaries. We do not expect it to be a perfect translation but it is a step towards that.

For myself I am pleased to see its closeness to the original compared with some of the other versions. In a few instances where I had occasion to compare it with existing versions I was specially gratified. Sometimes small particles are omitted in versions we have been using and thus the very point of the passage is lost. But in the "Union Version" I found them included. I may just mention one instance—Acts 12:5 where the small, but important conjunction "but" contrasts Herod's attempt to destroy with the Church's method to save. We do not find this contrast brought out in the former version but it is given in the Union.

I am purposing to use the new version with a worker's class and thus in the careful and critical reading and preparation for such a class one will have good opportunity of judging the usefulness of the book and also of suggesting any changes in translation or expression.

If missionaries generally would adopt some such course and send to the committee any amended translations or suggested new renderings I think by the end of three years we would have a very good workable book.

Yours truly,
W. D.

Our Book Table.

The Greatest Work in the World, or The Mission of Christ's Disciples, by C. B. Titus. Presbyterian Mission Press. Cloth \$1.50, paper \$1.00.

The thesis maintained in this book is, that what is called Natural Religion is a myth;

that it is not true that God speaks to man, except by the revelation of His Holy Word. "The heavens declare the glory of God and the earth sheweth his handiwork" only to those who have learned from the scrip-

tures that there is one living and true God who created all things. When the good and the great of all ages have proclaimed unalterable truths to mankind these verities have not been suggested to their minds by the Spirit of Truth for He is given only to those who believe in Jesus Christ. In one chapter the believers in the theory of evolution with their fossil bones and musty tomes are compared to the Gibeonites who deceived Joshua with their mouldy bread and clouted bottles. In this section the author is unconsciously humorous. Many who do not share the author's contempt for theology will object as strongly to his exegesis of Scripture as the scientists to his exposition of evolution. Rom. ii. 14, "For when the gentiles, which have not the law, do by nature the thing contained in the law etc.," is said to mean "Justified (i.e., converted) gentiles" having read the Bible do the things contained in the ten commandments etc!"

"A professor of Bible" to whom some of the manuscript was sent wrote to the author saying; "It should at least make you suspect that there is something radically wrong in your view of the case, to know that all the greatest students of history decidedly differ from you." If such dark suspicion ever for a moment threw its shadow over the author's mind, Socrates, Aristotle, Gautama, Confucius, all are swept aside, as being men "having a form of godliness but denying the power thereof." The theories of Darwin, Huxley and Spencer are equally lightly disposed of and some well known missionaries in China have short shrift meted out to them. The author is certainly

sincere and earnest in the promulgation of truth as he sees it, but the impression one gets from reading the book is the same as if one were to read a serious treatise maintaining that the earth was flat and also the centre of the solar system.

J. D.

The Secret Prayer Life, 密禱論. The Morning Watch, 晨更. Bible Study, 讀經論. Personal Work, 箇人傳道說. Gen. Com., Y. M. C. A., Shanghai. Five cents each; two cents each if ten copies are ordered.

Four tracts on the deepening of the spiritual life. They were prepared for the Y. M. C. A. by John R. Mott, and have been translated into Chinese by Mr. H. L. Zia. These booklets are dainty to handle—size $5\frac{1}{2} \times 4\frac{1}{2}$ inches—printed in clear type on white paper. The style is Easy Wên-li, very readable, and the tone is exceptionally earnest.

耶穌與使徒要訓日課.

Studies in the Teaching of Jesus and His Apostles. By Edward I. Bosworth. Adapted and translated by H. L. Zia, General Com., Y. M. C. A. Twenty cents each; fifteen cents if ten copies are ordered.

This book is prepared for daily study; the answers to the questions set, being found in the Scripture references underneath them. The book deals with four themes: (1). Jesus' teaching concerning Himself and His Mission. (2). The Apostles' teaching concerning Jesus and His Mission. (3). Jesus' teaching concerning the Disciples and their Mission. (4). The Apostles' teaching concerning the Disciples and their Mission. Bible class teachers will find this a useful text-book and advanced scholars can use it themselves with profit. The style is Easy Wên-li.

使徒實蹟讀課.

Studies in the Acts and the Epistles, by E. I. Bosworth. Adapted and translated by H. L. Zia, Gen. Com., Y. M. C. A. Twenty cents each; fifteen cents if ten or more copies are ordered.

This book is written in the same style and prepared on the same lines as the foregoing. The student is told that he must provide himself with a map illustrating the journeys of the Apostle Paul, such as is to be found in most Bibles, and a copy of Records of the Apostolic Age, 使徒實蹟志, before he can properly use the book. It would have been better, perhaps, if the map and the other necessary book had been bound up in one volume with this.* It would be a good thing, too, if these books were issued in Mandarin; their usefulness would be thereby much increased.

J. D.

* As the General Committee of the Y. M. C. A. are specializing in such literature we trust they will be able to issue these adjuncts themselves and so carry out our reviewer's suggestion.—Ed. CH. RECORDER.

The Twentieth Century Atlas of Popular Astronomy, 天文圖誌, complete in twenty-two plates. A complete series of illustrations of the Heavenly Bodies, by Thomas Heath, B.A., Assistant Astronomer, Royal Observatory, Edinburgh.

Atlas of Physical Geography, 地文圖誌, complete in twenty-four plates, illustrating in a series of original designs the elementary facts of Chartography, Geology, Topography, Hydrology, Meteorology and Natural History.

Both books were translated for the Shansi Imperial University and edited by John Darroch. They contain Glossaries in English and Chinese and Chinese and English. These are two most valuable addi-

tions to the educator's outfit in China. The maps in both books are beautifully done and fully sustain the claim made for them that they are not inferior to the originals, done by a firm of lithographers in Great Britain. They are a delight to the eye, and show, especially the maps in the Physical Geography, to what a marvellous state of perfection map-making has been brought in Japan. When will our printing houses in Shanghai be able to do all such work, so that it will not be necessary to undergo the trouble and extra expense of having it done in Japan?

The accompanying letter press gives clear and comprehensive descriptions of the subjects set forth in the maps. The style is a chaste, current, *Wên-li*, easily understood by any fairly well educated Chinese. The books will be very useful to all teachers and students. Nothing comparable to them on the subjects they treat of has, so far, been published in Chinese.

Only two criticisms, perhaps, may be made in regard to them: (1). In the Physical Geography there is no map showing the comparative length of rivers and height of mountains. This is a rather serious oversight in a book on Physical Geography. (2). The books are got up in a rather too expensive style for general use. For, while well-to-do students will prefer them and they will make fine presents to official friends, or prizes for successful students at the close of school terms, the price, \$3.50, is more perhaps than the average student will be prepared to pay for books on these subjects. And where schools provide the books for their students it will be a heavy draft on their finances to furnish such expensive text-

books. An edition in cheaper binding would no doubt find a more ready sale.

A. P. P.

REVIEWS BY A. H. S.

A Mission in China, By W. E. Soot-hill, Translator of the Wenchow New Testament; Author of the student's Pocket Chinese Dictionary; Compiler of the Wenchow Romanized System. Edinburgh and London, Oliphant, Anderson, and Ferrier. 1907.

This is a stout volume of nearly 300 pages, divided into twenty chapters. Its title ought rather to be (as we believe the American reprint actually is): "A Typical Mission in China", for such the work in the little visited port of Wenchow appears to be. The book deals in a fresh, an informing, and what is of no less importance, an interesting way, with the details of Chinese and of missionary life, and work. We have gone through the book from cover to cover, and can cordially commend it as perhaps the best book of recent years at least, to give a vivid and an accurate idea of what living and working in China really is. The excellence of the presentation lies not at all in its themes, which are such as every writer must of necessity handle, but in the fact that the author was not too tired of his subject to go at every turn into illuminating details, and thus to make different sides of many subjects stand out in a kind of relief.

Aside from the mistakes noted in the Errata, we find (on page 159) *tail* for cue which we trust is a misprint; credible for creditable (p. 190) and toward the close the strange misstatement three several times, that Robert Morrison landed in China in 1806.

There is a total absence of any kind of an Index, so that a thing once lost is gone forever.

Our Moslem Sisters. A Cry of Need from Lands of Darkness. Interpreted by those who heard it. Edited by Annie Van Sommer and Samuel M. Zwemer. F. H. Revell Co. 1907.

This volume of 300 pages consists of twenty-five chapters (for prudential reasons written anonymously) by workers; mainly ladies; among Mohammedan women in Egypt, Tunis, Algiers, Morocco, Hausa Land, East Africa, Arabia, Palestine, Syria, Turkey, Bulgaria, Persia, India, Baluchistan, Turkestan, China, Java, and Malaysia. There was no communication between the many different writers, but complete identity of evidence as to the terrible condition of women under the law of Mohammed which allows four wives and unlimited divorce. A case is mentioned of a Mohammendan magistrate in Aden who knew a woman "who had been legally married more than fifty times, and had forgotten the name of the fathers of two of her children"! Where women are thus treated it is no wonder that they are despised even by their offspring. One of the writers mentions that he boxed a boy's ears for speaking of his own mother as his "father's cow." The independent repetition of accounts of the unspeakable and intolerable woes of Moslem women and girls, gives to this book an air of monotonous misery from which it is difficult to escape, and which is well adapted to burn in its message. No such mass of testimony has ever before been collected. Interesting sidelights on the practices in regard to betrothals, 'rearing-marriages',

weddings, and the like, demonstrate the essential unity of Asiatic custom, as exemplified also in China. The volume reminds one of Mrs. Marcus Fuller's "Wrongs of Indian Womanhood", reviewed in these columns a few years since. It should have a wide reading, and ought to lead to sympathy, to action, and best of all to prayer.

Those who have read the informing and enlightening articles recently published by Prof. J. H. Gardiner, of Harvard University, in the *Atlantic Monthly*, will welcome his recent volume on "The Bible as English Literature" (Scribners) of which they are chapters. It was recently the subject of a special commendatory editorial article in the (N. Y.) *Outlook*, and it is recommended to our readers as the latest, the freshest, and the most stimulating volume of its kind which has appeared for a long time. Although dealing exclusively with the English text, much of it can be transferred into Chinese without loss of flavor, and would serve to present the Scriptures to our students from a new and highly interesting point of view.

COMPLETE SHANGHAI SYLLABARY with an Index to Davis and Silsby's Shanghai Vernacular Dictionary, and with the Mandarin Pronunciation of each Character. By Rev. J. A. Silsby. Shanghai: American Presbyterian Mission Press, 1907. Price \$2.50.

The Chinese language has proved so formidable a barrier to many in the work they wish to do, or in the delivery of the message they are burning to convey, that its invention has been frequently credited to the Evil One. The mastery of the

language, therefore, and its arrangement and presentation in portable and vocable form may well be considered a work more or less angelic, in proportion to the manner in which sinologues have cleared the way for the student. We all recognise the great work done by such men as Mateer, Baller and others, in making the Mandarin easy of acquirement to students of Chinese; but there has been hardly sufficient recognition of the strenuous and tedious work of those who have laboured in a mastery of dialects, for the sounds and signs of which there has been no fixed standard.

We have therefore much pleasure in drawing attention to Mr. Silsby's painstaking Syllabary, which will be of immense service and great advantage in giving a correct knowledge of the local dialect and also in fixing the hitherto unfixed sounds. The Syllabary contains all the characters in Giles' Dictionary, with numerous additions,—including duplicates there are nearly 15,000 characters. These are all arranged in alphabetical order, with standard romanization and tone marks. Opposite each character is a reference to its number in Davis and Silsby's Shanghai Vernacular Dictionary, with the pronunciation in Mandarin. There are also less frequently used characters, with the pronunciation in Mandarin according to Giles, making the book a convenient index to all Mandarin syllabic dictionaries.

Anyone but a missionary, with a sense of the strenuousness and the wearisomeness of the task, would put such a work down at a high figure, but the \$2.50 asked is a testimony to the desire of the author for the benefit of the student rather than his own re-

muneration. From the small size of the edition of such a work the author can never expect to be repaid for all the expense thereby incurred.

G. M.

ACKNOWLEDGMENTS.

RECEPTION TO THE CENTENARY
MISSIONARY CONFERENCE BY THE
INTERNATIONAL INSTITUTE.

April 27th, 1907.

We are glad that Dr. Reid availed himself of the opportunity of printing in neat form the kindly greetings and unique testimonies given on this remarkable occasion. Dr. Reid is doing a notable work along educational lines, but perhaps one of the most effective parts of his work has been along social lines, cultivating friendliness between Chinese and foreigners. This is bridging the gulf that exists to the grief of many, and has helped very effectively in promoting missionary work through the better understanding on the part of officials of the missionary ideal.

The Chinese Empire. A General and Missionary Survey. Edited by Marshall Broomhall, B.A., Editorial Secretary of the China Inland Mission. London: Morgan and Scott. Price 7/6.

We hope to print a review of this book in our next issue.

字典標目 *Tsze Teen Piao Muh.* A Guide to the Dictionary. An Essay exhibiting the 214 Radicals of the Chinese written language, arranged according to the Mnemonic system of Mr. William Stokes. To which are added remarks on the History,

Geography and Arithmetic of the Chinese. Also Jiten Hiyo Moku, being a like treatment of the Katakana Syllabary of the Japanese language, the history, etc., of that Empire. By Thomas Jenner, Member of the China Society. London: Luzac & Co., 1907. Price 10/-.

We hope to print a review of this book in our next issue.

Annual Report of the Tungku Medical Missionary Hospital. In connection with the Rhenish Missionary Society, for the year 1906.

The Same, Chinese Edition.

New Zealand Presbyterian Chinese Mission. Nineteenth Inland Otago Tour, 1905-1906. By Alex. Don, Dunedin, N. Z.

Macmillan & Co.'s Books.

New Geometry Papers. Graduated and arranged in Order of Difficulty, with Hints on the Method of Solving Riders. By Rupert Deakin, M.A., Headmaster of King Edward's School, Stourbridge, etc. Price 1/-.

A New Geometry for Middle Forms. Being Parts I, II, and III of a "New Geometry" and equivalent to Euclid, Books I-IV. Together with additional matter. By S. Barnard, M.A., Assistant Master at Rugby School, and J. M. Child, B.A., B. Sc. Lecturer in Mathematics, Technical College, Derby. Price 3/6.

Arithmetic. Chiefly Examples. By G. W. Palmer, M.A., Assistant Master at Clifton College. Price 3/6.

Macaulay's Essay on Warren Hastings. With Introduction, Notes, etc., by H. M. Buller, M.A., Assistant Master at Clifton College. Price 1/3.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary By D. MacGillivray.

Beautiful Joe. Mrs. MacGillivray (ready).

Laidlaw's Sin and Salvation, E. Morgan.
Industrial History of England.
Educational System of Japan. E. Morgan.

Shansi Imperial University List:—

History of Russia. Rambaud.
Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Twenty normal lessons for S. S. use. By J. C. Owen (finished).

The Organized Sunday School. By J. C. Owen (finished).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

"Little Faith." Mrs. Crossette.

Expository Com. on Numbers. By Clayton.

His Life, in words of the Gospel. Mrs. R. M. Mateer.

Prof. Chwolson's Hegel, Häckel, Kossuth and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

By Y. M. C. A. :—

The Message of the twelve Prophets. W. D. Murray.

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Christianity in Japan.

Physical Culture. J. S. Blaikie.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.

Editorial Comment.

IN our last issue we mentioned the difficulty we found in focussing the Conference Recollections, crowding impressions of the Conference. In addition to the retrospections which come most readily to mind, there are quite a number of pleasant remembrances which we have not yet recorded. These have partly to do with the machinery of the Conference, the work of registration,—and incidents connected therewith; the branch of the Imperial Post Office, which was opened for the benefit of those

attending the Conference, in the new Y. M. C. A. building; the ushers and the ladies who assisted in the Conference offices, doing a difficult work with the greatest tact and kindness; with the work on the building itself—how about five hundred carpenters, masons, plumbers, painters and other artisans did their best under wise and enthusiastic management to transform an incomplete building into a handsome auditorium. And in this connection mention should be made of the prayer room, the ladies' room, the luncheon

room, the committee rooms, and above all, the book exhibit, all of which proved very restful, useful and suggestive to those attending the sessions. Possibly, however, among the most helpful reminiscences will be those in connection with the character of the delegates from the homelands. They came to get light, but we felt their presence was an inspiration.

* * *

WE have already referred to the large number of representatives of the **Lay Representatives.** Laymen's Missionary Movement. It was at first difficult to realize the significance of this new development. Not only were they present at the Conference, but they have been faithfully visiting the mission stations and acquainting themselves with the conditions under which the work is carried on. There will be an immediate benefit in freshly reviving some of the problems of missionary work from the standpoint of the newcomers who have been able and successful in the development of important work at home. Naturally many of the phases of the work will not be apparent to them, but from what we have seen of these representatives, we feel sure they will gladly listen to such views of the situation as can only come from men of ripe judgment, who have closely watched the changing conditions for many years. Possibly the most com-

forting thought to the workers on the field will be the knowledge of the impetus such men will be able to give to the cause of foreign missions in the home churches. Not only will much wealth, which has been hitherto untouched, or inaccessible, be tapped, but they will endeavour to convey more definite information concerning missionary work to the rank and file of the church in the home lands. Only a small proportion of them now give offerings worthy of the name and a still smaller minority have definite knowledge of the motives, methods and results of mission work.

* * *

ANOTHER characteristic feature was the wonderful response when the thought of **Unum in Christo.** the supreme divinity of our Lord came before the Conference. "Oneness in Him" was frequently in the heart and on the lip. Among the inspirations referred to by one of the speakers at the farewell meeting was the inspiration of fellowship: fellowship and loyalty to One whose name we bear; when our differences are brought to the Cross of Christ, to the person of His Son, they all disappear. And in this connection we should like to quote a few sentences from a letter we have had the privilege of perusing:—

The problem that continually confronts us is, How are we to establish this sympathetic fellowship with the people of another race, that is so vital to the accomplishment of our

best work among them. . . Why is it that the life of Jesus Christ is found to appeal with equal force to men of all races, and that in the simple story of those three years men of every nationality unite to find the true description of what a perfect human life should be? I think the answer is not to be found in the fact that this life was more than human, but rather that it was so truly human. . . It was not so much by studying to overcome the walls of separation that divided Him from other men that He established contact with them. It was rather by meeting them upon the common ground where these walls were non-existent. If this be true, what we need is to live our lives also in this region and find that place where we are one with our fellowmen. Is it not true that the real obstacle to our contact with other men is more often found in what we may call the accessories of our life than in the spirit of it? What I feel is that we are fenced about with customs and artificial walls that are the real hindrance to our sympathy with other men. There is a great deal that is artificial in the life of all of us. It is present in our religion as well as in our social life. Jesus Christ was free from this artificiality, and so in His contact with men He at once touched rock bottom.

We rejoice to find such a spirit in the younger workers on the field, and we desire, with the writer, so to study and enter into the spirit of the life of the Son of Man that we shall live a life more nearly like His and free from what is unreal and artificial. In the closing sentences of the letter we read :—

What little personal contact I have had with the Chinese has served to deepen this conviction in my mind. I know that there are great differences of thought, and that in some respects the West and East will continue to face life from different points of view. I am not one to deprecate a full—the fullest—study of the Eastern mind. But in that study let us beware that we do not lose sight of the thing that matters far more. The study of differences may mean the exaltation of differences till you come to ap-

proach each man as a problem rather than as a fellow man. The study of the life of Christ in the way I have suggested will serve as the true corrective. We shall come to find the fuller meaning of that great word which is at once the justification and the inspiration of our foreign missionary work. There *can* be neither Jew nor Greek . . . all are one in Christ Jesus.

* * *

IN this connection we would like to draw attention to Dr. Charles Cuthbert Hall's work on **Christ and the Human Race**. the attitude of Jesus Christ toward foreign races and religions. The study of the larger solitudes of Jesus will make more real to us the larger meaning of the incarnation and the essential unity of the human race. One thought that has impressed us is that we are paying too high a price for applied Christianity. The bustle of the street is coming too much into the life of the church. It may be that we of the West are too apt to think the Christian religion is distinctively the religion of the West and so in the study of the life of Christ and when noting the temperamental contrast between East and West, we shall learn there are qualities in the Oriental mind and tendencies of the Oriental temperament for which the religion of Jesus seems specially provided. May we not expect to see developments in the Christian Church which were hitherto unthought of by us Westerners, but which may be possible in the ripened experience and consecrated initiative of the meditative East?

SUCH a letter as that from which we have quoted makes us realize how much benefit we derive at the Conference and elsewhere, from the consecrated enthusiasm of those who have been identified with the Student Volunteer Movement. As a result of discussions during the Conference, a letter has been sent from the hundred and forty Student Volunteers present at the Centenary Conference to the Christian Students in the West. It is signed by Bishop Roots, Chairman, and Rev. F. W. S. O'Neill, Secretary, and we quote three paragraphs:—

ever in the history of the world did such a mass of humanity commit itself to such a change in so brief a time as have the four hundred millions of China. They are casting aside the ideals cherished unchanged for two milleniums, and are groping after those of the most progressive nations.

Meantime, although the missionaries have increased to three thousand four hundred, and the Christians from six in 1842 to more than one hundred and seventy-five thousand, still the numbers of the nation are so great, the changes taking place are so rapid and profound, and the forces of evil are so powerful, that the need for guidance such as can be furnished only by largely augmented forces of Christian students from the West, is urgent and imperative.

Believing that God, Who called Robert Morrison to this Empire a century ago, is revealing to us His purpose in the sudden awakening of this great nation, believing that the obligation rests on the Church of Christ, whether in China or elsewhere, to preach the Gospel to every creature in this generation, and believing that through lack of faith or blindness of heart the Church's present opportunity in China may for ever pass away, we call upon each of you personally to consider the claims of this great Empire upon yourself.

WE trust it will be possible to include in the Conference Report the interesting questions and answers of the meeting on Saturday, the 4th May. There was not time for all the queries that had been put in the question-box, and we shall gladly throw open our correspondence columns to answers to the following:—

(1). Is it well to build churches in mission compounds if it is expected that these churches will soon, or ever, pass under Chinese control? If they are not ultimately to be directed and controlled by Chinese, why erect them at all?

(2). When the Chinese church becomes financially independent, what will become of mission property?

(3). Should missionaries give the dark, or discouraging, features of their work? If not, are they telling the whole truth?

(4). How far should we urge our native Christians to observe the Sabbath? Should we discourage friends from dining together on that day, unless necessity should seem to indicate such a course? Do missionaries, in inviting friends to dine on that day, when not required by the necessity of hospitality, set a proper example? And do they act according to the law of love in respect of their servants?

* * *

WE would emphasize one of the points in our last issue.

It is very much to be hoped that the various Committees appointed by the late Centenary Conference will not forthwith

proceed to forget their appointment and the duties which are expected of them, and let precious time go by without being properly organized and work planned. It is very easy, after returning home from the Conference and feeling the pressure of multiplied responsibilities, to let the enthusiasm begotten during the Conference, gradually ooze away, or to wait for the "convenient season" which, alas, may never come, and so cherished schemes fail to materialize. We know of at least one Committee, consisting of a goodly number of names, for the transaction of whose business a quorum of five was required, that has found it utterly impossible, so far, to get together enough persons to begin business, and simply because the members live so far apart that a coming together is quite out of the question, at least for some time. Perhaps the workableness of the various Committees was not enough considered at the time of their appointment, but we trust all will get to work as soon as possible, and so conserve the promised outcome of the Conference.

* * *

At the Annual Conference of the Foreign Mission Boards in the United States and Canada, in Philadelphia, January 6th last, a Permanent Committee, to be called The Committee on Reference and Counsel, was constituted, whose functions would

seem to be something like those of the China Missionary Alliance and are thus set forth in a paper issued by the Chairman, Dr. Arthur J. Brown;— (a) suggestions in regard to unoccupied fields;—(b) negotiations with governments;— (c) consideration of questions arising on the mission fields between the missions of the different Boards;—(d) such other questions as may be from time to time referred to it;— (e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion. Further, it should "have no authority to interfere in any way in the general administration of any Board or Society, or to take the initiative in considering questions which arise within any Board or Society and concerning it alone, nor shall it have authority, unsolicited, to act as arbiter in any differences which may arise." Such a Committee should play an important part in bringing the different Boards and Societies into closer relationships, assist in the solution of difficult problems, prevent the unnecessary occupancy of the same field by different societies, as well as keep those already occupying the same field from trespassing upon each other's territory, and otherwise help on the work of unity and cooperation. Its appointment is also opportune when taken in connection with the late Centenary Conference.

Evidences of A PROGRAMME of the Fifth Annual Meeting of the Methodist Independent Missionary Association has been sent to us from Oakland, California. This Association consists of Chinese resident in America and was to have held its sessions on March 6-8. Entirely coincidental but indicative of the same spirit, a meeting of the Chinese Christian Union was convened in Shanghai a few weeks after. We understand that a number of Chinese prominent in Church work and of independent means were present.

* * *

Object of the Union. THE aims of this Union are set forth in a series of questions and answers and consist in Self-support, The Propagation of the Gospel by Chinese, and Self-government. It will be noted that this Union has already sent missionaries to several destitute fields in China.

Our attitude towards all such movements should be one of sympathy, friendliness and encouragement: for we recognize the fact that the work of evangelizing China must ultimately be done by the Chinese themselves and that foreigners are a tentative quantity.

* * *

Exhibition of the Principle. ANOTHER evidence of this principle of self-support has recently been exhibited in the comparatively large donations to the Famine

Fund. The amount collected by friends in Honolulu was \$2,243.70, contributed largely, as we understand, by Chinese. Readers of *The Chinese Christian Intelligencer* from different parts of the world as well as from China proper and Manchuria have contributed nearly \$6,000. Many of these are extremely poor in this world's goods but very eager to help their own countrymen in their dire distress.

* * *

Suppression of Opium. WHATEVER doubts may exist in the minds of some as to the good faith of the Chinese government in the present crusade against opium and its efforts to eradicate the evil from the land, for ourselves we believe that they are sincere and that they really desire to remove the curse from the land. Whether or not they will be able, or whether, like in many another good endeavor, when they are confronted with all the difficulties which will inevitably crop up, and many of which cannot be foreseen, remains to be seen. The efforts which have already been put forth in Foochow, Shanghai, Tientsin, Peking, Mukden, and other cities, are encouraging, and we hope other cities will follow their example and that the fight will be unrelenting until victory is achieved. In Shanghai it was feared that roughs and others would seek to raise a riot, and extensive preparations were made, both by the Municipal and Chinese authorities,

against any attempted threatened troubles, but we are happy to state that all passed off peaceably. With the better classes strong against the evil, and with the new student class coming to the front and enthusiastic—even if not always sensible—in their denunciations, and with the moral sense of the people stirred as never before, there is little to be feared from mob violence, at least where reasonable measures are adopted.

* * *

OUR In Memoriam articles this month will be read with special sorrow In Memoriam. and are full of special significance. Dr. Allen's life-work was unique, and there was a completeness in his service,

compared with which the work done by Dr. Williams was short. But it is impossible for us to estimate the value of the services rendered in these critical times by those who risked their lives, or laid them down, in the work of famine relief. The In Memoriam notice refers to the death of Dr. Lynch, of the Customs and in last month's RECORDER there appeared notice of the death of Rev. W. S. Faris, both of whom gave their lives for the sake of helping others. The death of Mr. Faris was a great loss to his Mission and especially to the new station, for the development of which he worked so strenuously. Our deepest sympathies go out to his wife, his brother and sisters and to the other members of the station.

Missionary News.

The Cry of the Babies.

I first stopped at Huai-an-fu, in the famine region, but was told that the greater need for workers was at Tsing-kiang-pu. The next day's launch was late, very late, 10 o'clock on that cold stormy night the second week in March. Too cold to remain seated in the boat office without fire, I strolled out along the Grand Canal. Suddenly something pierced me more than the winter's cold—the plaintive cry of a baby, a refugee baby, crying no doubt for the nourishment the poor mother was unable to supply.

Tsing-kiang-pu is the end of the launch line, and so I slept on

until morning, despite the snow drifting in through the ill-fitting doors of the towed passenger junk. I then soon found my way to Dr. J. B. Woods, the great general of the famine relief campaign. At once he inspires you with confidence that the work can be done, and makes you feel glad you have come to help. The refugees in camp were still numerous and the distress appalling. Again, as I strolled by their mat huts, the cry of a baby fell piercingly on my ears. I looked and saw the mother just returning from a quest for food. How mother-like she tried to soothe the cry of the hungry nestling! But, unlike the young bird, the infant

could not at once appropriate the coarse food in the mother's hand. It would have to be transformed into mother's milk; and oh, how thin and pale she looked! Adult refugees could at once assimilate whatever food-stuffs reached them; but the tender babies, what could they do?

We were sent to the farthest out-station—Mat-sang. Here for over three months, six to seven tons of the best white flour were daily given out to appease the hunger of 25,000 to 30,000 famine sufferers. Going out into the country to superintend 8,000 men on relief works (digging drainage canals), I passed a man wheeling a barrow loaded with his worldly store and a little child, whose eyes were upturned to the fierce glare of a noon-day sun, asleep. No wonder that eye disease is one of the most common in China!

At one village I noticed a number of refugee huts, and on approaching heard the wailing cry of a baby. I was told that the mother had left it alone to go into the surrounding fields to dig up roots—the first succulent thing in the spring, the leaves of which we might call "greens."

One day, while outside the flour depôt counting in a shipment of 3,000 bags of flour, the feeblest, most pitiful baby cry reached my ears. Turning to see from whence it came, there huddled together by the building were four small children—one but an infant buttoned underneath the older boy's coat next his warm breast, its tiny pink feet protruding below the coat, exposed to the chilly wind of that March day, while its little skeleton head lay on the boy's neck, its eyes closed, apparently oblivious to things without; but the feeble wail told all too plain-

ly of the unsatisfied want and acute distress within. I asked for the mother. "We have no mother or father," said the boy. "Our mother went away five days ago to get food and never came back." Pitiful orphans! Wandering waifs! It was too much for me. I went inside and wept. What could I do? The baby needed milk and we had only flour to give. I besought the Lord of all; then went out and filled the "beggar" bowl with copper coin. The older boy eagerly grasped it, and with his pitiful charge and smaller brother and sister toddled slowly down the street. I could not help an occasional longing glance after them, and was at last relieved to see an elderly woman come out, take the smaller toddler in her arms, and then they all disappeared through a gateway of the market town.

This cry of the babies was heard at last on the other side of the world, for shortly afterwards when \$50,000 was cabled from New York, the laconic message specified: "\$5,000 to feed the babies." All honor to the Christian motherhood of America! As a single instance of relief by this fund, we hear that the little daughter of Dr. Woods fed from a nursing bottle fifteen babies which their poor mothers brought to her every day.

C. B. TITUS.

Rev. Yoichi Honda, D.D.,

*The newly elected Bishop of
Japan.*

At the recent meeting of the representatives of the three Methodist bodies working in Japan the proposed union was consummated and Rev. Yoichi

Honda, D.D., elected Bishop of the newly constituted Nihon Methodist Church. Bishop Honda is the first representative of the Mongolian race to be chosen to such an office; and it is an event of more than ordinary importance in the history of Christianity in Japan and in the East.

Bishop Honda was born in the town of Hirosaki in the year 1848, and got his first ideas of Christianity from a Chinese Bible which was shown to him by a friend. Afterwards he came to Yokohama; and while under the instruction of Rev. J. H. Ballagh became a Christian. He was baptized by Rev. Mr. Ballagh in May, 1872.

For a time he was the head of a school in his native town; and owing to his ability and popularity was chosen President of the Provincial Assembly. On the establishment of a Parliament he was urged by his friends to enter political life, and there was a prospect of a successful course before him. But he felt that the religious condition of his country called for his whole thought and energies, and so he turned a deaf ear upon the very urgent solicitations of his friends, who were quite unable to understand his conduct.

After some years he went to the United States and studied theology at Drew Theological Seminary, and has twice been abroad as the representative of the Japanese Y. M. C. A. at the International Conference. He is also the Vice-President of the World's International Student Federation.

There is nothing surprising at the choice of Dr. Honda to that high office. The high esteem in which he is held by all his associates, as well as his past experience and ability, were such

as to make his election inevitable. Except in name he has already been the Japanese Head of the Methodist body, with which he was connected, and this election is but the formal induction into that important and honorable position. He is of an amicable disposition as well as gifted with sagacity, and his peaceful and placable spirit is especially fitted to bring about a happy and satisfactory adjustment of all questions that may arise as well as help the whole work in Japan. It is indeed fortunate for the Nihon Methodist Church that it has such a man as a Bishop.

H. LOOMIS.

The Foochow Choral Festival.

BY REV. W. S. PAKENHAM-WALSH
(Hon. Sec.)

The sixth annual Choral Festival, organized by the Foochow Choral Union, was held on April 1st, Easter Monday. The principal service was held in the afternoon at the Geu Cio Dong, a large church belonging to the American Board Mission. It was attended by about twelve hundred students, and many outsiders had to be turned away for fear of overcrowding. The chair was taken by Ven. Archdeacon Wolfe, and we were fortunate in having with us Bishop Foss, of the Methodist Episcopal Mission, who gave a most instructive and helpful address on the proofs for the Resurrection of Christ. We missed the little orchestra which has done such good work in the past and was such a feature of these gatherings, but its members have been scattered; some have gone to the home lands and some

have been called to the Eternal Home, where their powers are enlisted in fuller and more perfect praise.

Several good new hymns were this year translated and sung; among others, the old hymn of Martin Luther's, "A mighty fortress is our God" and two new Easter hymns from the Anglican Church hymn books,

"On the Resurrection Morning," and "The Saints of God."

The music, however, was simpler than in former years, owing to the fact that the early Easter season this year made it impossible to find time for the practice of more difficult pieces, but the time and expression of the music this year showed distinct improvement.

Surely the time has now come when the Foochow Choral Union might seriously develop the study of harmony and part singing. The same hymns sung in harmony would be much more effective, and the schools are quite ready for it, if they are led. If the hymns of this year's festival were studied in parts, beginning in October in the autumn term, there is every reason to believe that the festival of 1908 would mark an era in the church music of the Fuhkien province.

Encouraging News from Shaowu.

In sending a cheque to the C. L. S. from this station, a friend writes very encouragingly: "Our Chinese fellow-workers certainly have an appetite for Christian periodicals; and these have been an important factor in their growth in piety and intelligence. These twenty copies of the *Chinese Weekly* go to four

district cities, one prefectural city, and one business centre of more importance than the average Chinese city. Our preachers, most of them, pay in full for their periodicals, and \$3.00 a year is a hard pull, but they are meeting it bravely."

Swedish Mission Conference.

SHASI, April 9-11.

Our friends of the Swedish Missionary Society are to be congratulated on having in their midst the respected Chairman of their Board, Dr. P. Waldenström. Besides being a theological writer of more than national reputation, Dr. Waldenström has, it is safe to say, for a generation been the foremost leader in the Free Church movement of Sweden. Two ideas have always held a prominent place in his teachings, viz., separation from the world (in regard to church communion) and union of all true believers. The past few years his efforts have been directed more especially to foreign missions. Now he is on the field, visiting the stations and getting an inside view of the work.

Under his inspiring leadership the missionaries were gathered to a conference at Shasi, April 9-11. It was a great privilege to be with them, and most encouraging to note the broad view the Doctor took of the situation, and the enthusiasm with which he pledged his support to the plans for extending the work in every direction. It will mean much for the missionary interest in Sweden to have a man with Dr. Waldenström's influence come home with first-hand information and burning with zeal for the evangelization of this great country.

Several missionaries of the Swedish American Missionary Covenant attended the conference by invitation. These two Societies—one in Sweden and the other in America—are both children of the mighty spiritual awakening that swept over Sweden in the seventies. In China their missionaries have been operating with a view to join hands on the field, until now, by the grace of God, this has been practically accomplished; the Siang-yang-missionaries having already occupied Ching-men-chow, so that, with the Swedish friends working up from the Yangtse, the two missions have between them one continuous field west of the Han river, extending from the Yangtsekiang up to Siang-yang-fu.

The dominant note of the conference was extension—the opening up of new centres and the sending out of more workers. A resolution was passed adopting a common name in Chinese—*Hsing Tao Hwei*—for the two missions represented. Probably the most important step taken was the decision, subject to the approval of the respective Boards at home, that the two missions establish at Chin-chow-fu a union school for the training of evangelists and teachers. Union is in the air; we believe it is from God, and it certainly is a step in the right direction that missions representing the same branch of the Church unite their forces. So much more is that to be recommended when the missions concerned are comparatively small, and, consequently, stand in greater need of each other's help. Then there is no more important problem before the missionary body in China this day than the efficient training of native leaders and teachers, and the establishing of such a school

at Chin-chow-fu will assuredly have a great influence on the evangelization of North-western Hupeh. Altogether the Shasi conference marks an epoch in the history of the two sister Missions.

It is sixteen years since the writer passed through this district. In this interval great changes have come over China, but this region would at first sight seem to have been almost untouched. Important beginnings have been made, however. There was, then, all the way from Siang-yang to Shasi, not a single missionary to meet with. Now a strong work is carried on from both ends of the field, and with the occupation of Ching-men-chow there will soon be a chain of stations and out-stations all through the populous district. The people seem to be very friendly, and through the blessings of God we expect great things in days to come.

P. MATSON.

CHING-MEN-CHOW,
April 15th, 1907.

Annual Meetings. English Methodist Mission, North China.

The annual meetings of the above Mission were held in Wu-ting-fu, March 1st to 9th.

On the 1st and 2nd the sessions were those of the Chinese sub-district of Shantung, in which the Wu-ting and Lao-ling circuits were represented by many Chinese delegates as well as the English missionaries. On Sunday, March 3rd, the Rev. G. T. Candlin, Chairman of the District, preached the annual sermon, after which the Lord's Supper was administered by the Rev. J. Hinds; the address being given by the Rev. F. B. Turner. The English service was conducted in the evening by the Rev. J. Hadley and the Lord's Supper was administered by the Rev. J. K. Robson.

At the English sessions, which opened on Monday, March 4th, much important business was transacted. The state of the churches was reported to be most encouraging in all the circuits of the Mission. The following are the statistical returns for the year:—Chapels 215, societies 101, missionaries 11, native helpers: male 70, female 9, local preachers 95, members 2,979, probationers 1,487, baptisms 451, training institution 1, students 17, intermediate schools 3, scholars 37, boys' schools 49, teachers 49, scholars 583, girls' school 1, teacher 1, scholars 39, removals 80, discontinuances 61, deaths 64.

There is a total increase of 241 members, but a decrease of 147 probationers.

There was some interesting discussion of plans for the maturing of work amongst women and girls. It was decided to seek the consent of the Home Board to admit boarders to the Lao-ling girls' school; it is encouraging to note that the Chinese delegates unanimously recommended that all girl boarders should unbind their feet upon entrance, and that, without this being made obligatory in the case of day scholars, they also should be encouraged to unbind.

Of the general work of the Mission the year has shown a good record; the sphere of influence extends from the Great Wall to the Yellow River, and in all of the five circuits good progress was reported.

Representatives were appointed to the Federation Provincial Councils of Chihli and Shantung, and the following were nominated for the various offices:—

Chairman of the District	—Rev. G. T. Candlin.
Financial Secretary	—Rev. F. B. Turner.
Recording Secretary	—Rev. W. Eddon.
Theological Secretary	—Rev. F. B. Turner.
Secretary and Manager of Mission Provident Society for Chinese Preachers	Rev. J. Hinds.

The following are the appointments for the ensuing year:—

Tientsin Circuit and Training Institution	Rev. G. T. Candlin.
Lao-ling Circuit	—Rev. J. Hinds.
" " Med. Mission	—Dr. F. W. Marshall.
" " Girls' School	—Miss A. J. Turner.
" " Women's Work	—Miss K. E. Cook.
Wu-ting Circuit	—Rev. W. Eddon.
Wu-ting Evangelistic and Medical Itiner- ation	Rev. Dr. Robson.
Tong-shan Circuit	—Rev. F. B. Turner.
Tung-p'ing Circuit	Under pastoral charge of Rev. F. B. Turner in the absence of the mis- sionary in charge.
" " Med. Mission	—Dr. A. K. Baxter.

The Rev. J. Hedley, of Tung-p'ing-fu, and Dr. A. F. Jones, of Lao-ling, are proceeding to England on furlough in the spring of this year.

The annual meetings next year will be held at Tong-shan.

Lutheran Missionaries at the Centenary Conference.

Lutherans at the Centenary Conference met on May 1st, 1907, for the purpose of considering the question of union between Lutheran missionary forces in China. A circular, dealing with this question, had been sent round to the Lutheran missionaries before the Conference, and this circular was read before the meeting. After some general discussion it was resolved to elect a committee with instructions to prepare resolutions regarding the matter and present them at another meeting. The following were elected as members of this committee: Revs. Voskamp, Edwins, Rönning, Müller and Bolwig. It was resolved to meet again on Saturday, May 4th, for further consideration of the question. The committee elected to draw up resolutions met on Friday, May 3rd, for deliberation. Rev. Voskamp was elected chairman and Rev. Edwins secretary. According to the previous resolution the Lutheran missionaries met again on Saturday, May 4th. The secretary, the Rev. A. W. Edwins, had to leave for his station before the meeting. The Rev. J. A. O. Gotteberg was elected secretary in his stead. The following resolutions were presented by the committee:—

I. That we approve the present union movement and recommend that all Lutheran Missions and missionaries in China make it their aim to effect a closer federation or union of Lutheran forces.

II. (a). As five societies—the American Lutheran Mission, the Finnish Missionary Society, the Norwegian Missionary Society, the Danish Lutheran Mission and the Augustana Synod's Mission—have chosen several of their members to work for union among the Lutherans, we hereby request five of these men—the Revs. K. L. Stokke, Erland Sibvonen, J. A. O. Gotteberg, C. Bolwig, A. W. Edwins—who all are present at the Centenary Conference to form a committee to work for and find a common

ground on which such a federation or union can be effected.

(b). We also respectfully request all Lutheran Societies who have not elected anybody to work for this union or federation to elect *one* of its members as soon as possible to communicate with the above mentioned committee and become members of same.

(c). We would also respectfully request *all* Lutherans working in not distinctly Lutheran societies to heartily co-operate with us in this union movement and communicate with the above mentioned committee. We would especially mention literary work as the kind of work we all can unite in.

III. We would also recommend that Lutheran missionaries in different centers come together in conferences for discussing and taking united actions in this matter.

These resolutions were discussed one by one and finally unanimously adopted.

The secretary was instructed to send the above to the CHINESE RECORDER. Will you, Mr. Editor, kindly publish the above and oblige

Yours very truly,

J. A. O. GOTTEBERG,
Secretary.

Conference in Lao-ho-keo, Hupeh.

The fourth annual meeting of the Scandinavian Missionary Conference in China was held the 21st to 24th of February this year at Lao-ho-keo, Hupeh. The members present numbering forty-five, representing five different missions, received great blessings from God and inspiration to more aggressive and faithful work for the Master. Much valuable advice was given by our more experienced co-workers, calculated to prevent mistakes, clear away stumbling blocks, and enable us to meet the various difficulties daily arising in the mission field. However in a short report, such as this, reference can be made to only a few of the excellent addresses and papers.

Several of the papers treated various difficulties peculiar to the missionary in China: difficulties concerning himself, physical and spiritual friction between fellow-workers, problems in

the Chinese congregations and among the Chinese in general.

A very instructive lecture on "Ancestral Worship" was also given. It was not only the destructive and ruining influence of this kind of worship that was emphasized and painted in bold colours, but also its beneficial influences in the annals of China: "It has maintained a sense of responsibility, strengthened the ties of relationship, cemented the community, and upheld the belief in the immortality of the soul. Still it is idolatry; do not compromise; it is better than infidelity; do not fail to replace it by Christianity."

One of the most inspiring and thorough addresses was, without doubt, "A Richer Spiritual Life;" how to obtain it and how to keep it. At the close of the address the Holy Spirit was very nigh; our hearts were deeply touched. We bowed our knees in prayer for a richer spiritual life, so necessary a condition for workers in the daily labor for the salvation of souls.

Some of the addresses were followed by discussions. In addition to the ordinary sessions song, music, prayer, and recitation made the time to us all seem too short. It was indeed a conference from which we all received great blessings and returned to our respective homes in different parts of Hupeh and Honan; some had come several hundred miles by cart. Thanks be unto God for His grace, mercy and goodness towards us. He fulfilled His promises; blessed be His name!

JOEL S. JOHNSON,
Secretary.

Presbyterian Union Theological Seminary, Nanking.

The resolutions on the Chinese Ministry, passed by the Centenary Conference, voiced the convictions of the whole missionary body in China. There can be no more important or fruitful work done at the present emergency than the training of such men as are called by God's Spirit to the work of the Ministry.

Experience has shown that the Chinese Church is not slow to respond to a call for volunteers for this work. In spite of the many and alluring openings in other directions, which face the graduates of our schools and colleges, a call to the ministry, which

lifts it to its proper exalted position, and shows its deeper possibilities and responsibilities, is listened to by our young men.

The growing number of theological schools in various parts of the empire, is a most hopeful sign. Theological classes, conducted in a desultory way by various missionaries already burdened with the oversight of other work, are satisfactory neither to teachers nor to those taught. But an established institution, with its own buildings, faculty, and definite course of study, at once tends to crystallize within the minds of school-pupils in its sphere of influence, their impulses and conscientious drawings toward the ministry.

In the new dormitory building has been carried on the first year's work of the Presbyterian Union Theological Seminary at Nanking. This school is a concomitant of the movement toward Presbyterian union in China; its constituency being the churches of the Synod of the Five Provinces, erected in May, 1906. The contracting parties are the missions in Kiangsu, Chekiang and Anhui, of the Northern and Southern Presbyterian Churches of the United States. Students are expected also from Hunan, and possibly from Hupeh.

At present there are but two buildings in connection with the Seminary: the dormitory and a professor's residence. It is proposed to build other residences, a second dormitory, residences for Chinese instructors, and

a main central building for classrooms, chapel, library, etc., making accommodations for not less than one hundred students. In quality of instruction, and in its advanced and thorough course of study, the character of the institution is to approximate as nearly as possible to similar work at home. There is a strong desire on the part of many to combine with the theological school a training school for lay evangelists, which shall fit men who have had less educational advantages for useful and effective evangelistic work.

The professors in the new institution—Drs. J. W. Davis and J. C. Garritt—opened its doors on October 5th, 1906, with sanguine hopes of welcoming at least fifteen or twenty pupils. But the actual enrolment during the year has been thirty-four, of whom twenty-eight were regular students. These come from the three provinces above mentioned; and all, save two of the special students, were from churches of the Presbyterian missions. The Seminary is open, so far as accommodations allow, to all who desire to enter; but must have more buildings at once, as it has been overcrowded its first year.

While it is not yet certain that the lay training school will be a permanent part of the institution, it is necessary for the present to provide such a course. The aim of this course will be to give a general knowledge of the books of the Bible, elementary courses in Church History and Theology, and training in Church government and methods of work. The contracting missions will probably decide upon the question of the permanency of this school at their next annual meetings.

The subjoined tentative course of study in the Theological Seminary will be of interest, and give an idea of what is attempted. It is similar in most respects to that of the Gotch-Robinson Theological College of Shantung, founded by the American Presbyterian and English Baptist Missions.

JUNIOR YEAR.

FIRST TERM.

O. T., Exodus.
N. T., Life of Christ.
Comparative Religion, Lectures.
Theology, Evidences of Christianity.
Biblical Geography.
Homiletics.
Vocal Music.

SECOND TERM.

O. T., Mosaic Institutions.
N. T., Acts.
Theology, Williamson's Natural Theology.
Exegesis of Selected Psalms.
Church History, Early Centuries.
Homiletics.
Music.

MIDDLE YEAR.

O. T., Exegesis of Isaiah.
N. T., Exegesis of Romans.
Theology, Theology Proper.
Church History, to Founding of Papacy.
Lectures on Hermeneutics.
Homiletics.
Vocal Music.

O. T., Synoptical Lectures, Job, Song of Sol., Ecclesiastes.
N. T., Exegesis of Ephes., Phil., Coloss.
Theology, Anthropology.
Ch. History, through the Reformation.
Hermeneutics.
Pastoral Theology.
Homiletics, Music.

SENIOR YEAR.

O. T., Synoptical Lectures on Pre-exilic Prophets.
Exegesis of Gospel of John.
Theology, Soteriology and Pneumatology.
Church History, to Founding of Papacy.
Apologetics.
Pastoral Theology.
Church Government.
Hermeneutics.

O. T., Synoptical Lectures on Post-exilic Prophets.
Exegesis of Epistle to the Hebrews.
Theology, Ecclesiology and Eschatology.
Church History, Hist. of Modern Missions.
Apologetics.
Pastoral Theology.
Church Government.
Hermeneutics.

Statistics of the American Reformed Church Mission, Amoy.

FOR THE YEAR 1906.

Stations occupied : four :—Amoy, Chiangchiu, Sio-ke and Tong-an.

Foreign Agents:
Mission, total " " " " " 22

Native Agents:
Ordained Native Pastors " " " 13
Unordained Evangelists " " " 27
School Teachers. Day-schools " " " 26
School Teachers. Boarding " " " 22
88

Churches and Membership:
Separate Church Organizations " " " 14
Out-stations " " " " " 46
Regular Preaching Places " " " 31
Self-supporting Pastors " " " 14
Church Members, Communicants " " " 1,636
Baptized Children " " " 917
Children baptized in 1906 " " " 97
Adults baptized in 1906 " " " 101

Addition to Church Membership:
Communicants, 1906 " " " " " 127
Death, 1906 " " " " " 68
Net Increase, 1906 " " " " " 44
Inquirers " " " " " 1,100

School:

Day-school, 24; scholars, 583
Boarding 12; " 183 (Men and boys)
" 5; " 267 (Girls and women).
1,033

Hospitals 3. 2 open 8 months 1906, closed 4 months for repairs. Patients, number of visits 9,505.

Contributions:

For Salaries " " " \$4,191.18
Domestic Missions " " " 645.55
Other Purposes " " " 5,531.31
Thankoffering " " " 511.40

\$10,879.44

Per capita \$6.60.

Distribution of Literature:

Sold: Scripture, Character " " 666
" Romanized " " 136
Books, Tracts, etc., Character " " 9,366
" Romanized " " 2,434
Text-books, etc. " " " 549

Given away:

Scriptures, Character " " 6
" Romanized " " 6
Books, Tracts, etc., Character " " 448
" Romanized " " 122
Text-books " " " 5

In reference to the distribution of the Scripture only 44 were portions; in every other case they were either the Old or New Testament complete.

Under Books, Tracts, etc., there are classified: Books, Tracts, Leaflets, Sheets, Hymn Books, S.S. Literature.

P. W. PITCHER.

Missionary Journal.

BIRTHS.

At Shanghai, 5th June, to Mr. and Mrs. G. F. C. DOBSON, C. M. S., a son.
At Kuling, 6th June, to Dr. and Mrs. S. COCHRAN, A. P. M., a son.
At Hongkong, 10th June, to Rev. and Mrs. F. CHILD, C. M. S., Kwei-lin, a son.

DEATHS.

At Chinkiang, June, Dr. J. E. WILLIAMS, C. I. M., from famine fever.
At Nanking, 24th June, Rev. J. REES JONES, A. P. M., from famine fever.

ARRIVALS.

AT SHANGHAI:—

13th April, Miss I. P. RHIND, C. and M. A. (ret.).
30th May, Mrs. and Miss CORBETT, A. P. M. (ret.).
2nd June, Rev. B. L. ANCELL, A. P. E. C. M. (ret.).
4th June, Rev. and Mrs. MASON WELLS and family, A. P. M. (ret.).
12th June, Mr. and Mrs. T. M. ELLIOTT, Y. M. C. A.

DEPARTURES.

FROM SHANGHAI:—

17th May, Mr. G. W. LEAVITT, Y. M. C. A., for U. S. A.
26th May, Mrs. STOTT, Misses CLARK and YOUNG, all C. I. M.; Dr. and Mrs. J. S. GRANT and son, A. B. M. U. and Miss BOILEAU, C. M. S., for N. America.
28th May, Rev. and Mrs. C. B. BARNETT, C. I. M., for Australia.
June, Mrs. J. W. HEYWOOD and family, U. M. F. C. M., for England.
8th June, Dr. and Mrs. J. B. NEAL, Dr. C. F. JOHNSON, all A. P. M.; Rev. G. W. VERITY, M. E. M., for U. S. A.
16th June, Mrs. R. GRIERSON and children, C. I. M., for U. S. A.
23rd June, Misses DEARBORN, Ind., and M. V. SHAW, Y. M. C. A.; C. M. HUNTOON, A. B. M. U.; Mrs. WARE and family, F. C. M., all for U. S. A.

FROM PEKING:—

June, Miss ALICE CARTER, A. P. M., for U. S. A., via Siberia.

New Books Published by Shansi University.

ATLAS OF PHYSICAL GEOGRAPHY. Illustrating in a series of original designs, the elementary facts of Chnrtography, Geology, Topography, Hydrology, Meteorology and Natural History.

THE TWENTIETH CENTURY ATLAS OF POPULAR ASTRONOMY.

The originals of those books are published by W. and A. K. Johnston, the famous firm of map makers, Edinburgh and London.

The translation has been accomplished by the staff of the University Translation Department, under the superintendence of J. Darroch.

The Atlas of Physical Geography contains 24 colored map-plates, size 13 by 11 inches. The Atlas of Popular Astronomy contains 23 colored star-maps of same size and a colored frontispiece.

The text of the letterpress has been revised by Hsia Sui-ching, a Hanlin scholar and author of two popular histories of China. The style is clear, chaste Wen-li.

The maps in the Geography have been reproduced by the Kinkodo Printing Company, Tokio. The printing of the letterpress and binding of the book is also by this firm.

The expense of reproducing these maps has been very great, but the printers claim that their work is not inferior to the original by one of the best firms of lithographers in Britain.

The ATLAS OF GEOGRAPHY also contains two Glossaries of the names in the maps—one English-Chinese, the other Chinese-English. It is a Gazetteer as well as an Atlas. The maps in the Atlas of Popular Astronomy have been reproduced by the China Printing Co., Shanghai. They are as per contract, equal to the original.

The ASTRONOMY is "Popular." The description of Eclipses, Sun-spots, Lunar Craters, etc., is so clear and well illustrated that any Chinese average scholar must understand it. These books are *editions de luxe*. Bound in cloth, with gilt ornamentation and lettering, they are ideal gifts to give to a Mandarin or literary Chinese friend. Price \$3.50 each. An experienced publisher who asked the price said: "It is too cheap; you could not buy a book like this for that price in London."

Myers' Universal History. Cloth, gilt lettering	\$2.00
Tables of Chinese Chronology from the Chou Dynasty. Cloth30
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History of Commerce in Europe. H. De B. Gibbins40
Evolution, by Edward Clodd. Illustrated40
Arithmetic (2 vols.). Tokio Normal School Text-book Series60
Botany. Numerous Illustrations " " " " "50
Mineralogy " " " " " " " " "35
Zoology " " " " " " " " "50
Physiology " " " " " " " " "35
Physics " " " " " " " " "40
Pedagogy " " " " " " " " "40
Algebra (Vol. I.) " " " " " " " " "40